Vol. LV. No. 4 October, 1916

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE PERSONAL INFLUENCE OF THE PRIEST 353
The Rev. WILLIAM J. KERBY, Ph.D., Catholic University of America.
JON ARASON. The Last Catholic Bishop of Iceland before the Reformation 363
The Rev. JOHAN LILJENCRANTS, Baltimore, Maryland.
CATHOLIC AUTHORS AND ECCLESIASTICAL APPROBATION.. 378
The Very Rev. Monsignor A. B. MEEHAN, D.D., J.U.D., St. Bernard's Sem'y, Rochester, N.Y.
THE SMALL NUMBER OF CHRISTIANS IN THE WORLD 387
The Rev. EDWARD F. CROWLEY, St. John's Seminary, Brighton, Mass.
ON UNDERSTANDING SCHOLASTIC FORMULAS 397
The Rev. J. T. MURPHY, Charlottetown, P.E.I., Canada.
THE "DEBITUM CONJUGALE." A Rejoinder 423
The Rev. JOHN A. RYAN, S.T.D., Catholic University, Washington, D. C.
INFANTILE PARALYSIS AND ATTENDANCE AT MASS.. 427
BLESSING AN AUTOMOBILE 428
THE GREGORIAN MASSES 428
DELEGATION FOR MARRIAGE 431
THE PRIVILEGE OF BINATING 433
THE PRAYERS AFTER MASS 434
CALLERS AT THE RECTORY ON PARISH AFFAIRS 435
SACERDOS.
FICTION AND RELIGIOUS TRUTH 436
CONVERT.
PRIESTS AND THE AUTOMOBILE 437
A COUNTRY CURATE.
DID JESUS USE A DEAD LANGUAGE IN THE LITURGICAL SERVICES? 440
RECENT BIBLE STUDY: Harvard Christologies. 4 447
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1916: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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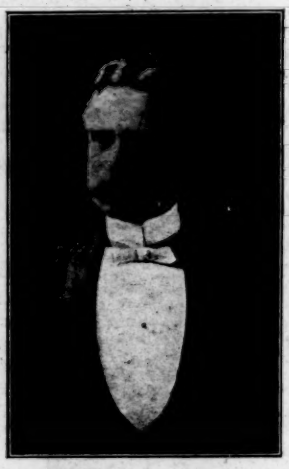

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CONTENTS CONTINUED

ANALECTA:

ACTA BENEDICTI PP. XV:

Litterae sub plumbo Apostolicae de Erectione Provinciae Ecclesiasticae Cardiffensis 419

SUPREMA S. CONGREGATIO S. OFFICII:

Decretum de Formulis Precum Indulgentiis ditatis non interpolandis 421

ROMAN CURIA:

List of Recent Pontifical Appointments 422

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 423
The "Debitum Conjugale." A Rejoinder. (*The Rev. John A. Ryan, S.T.L., Catholic University of America.*) 423
Infantile Paralysis and Attendance at Mass 427
Blessing an Automobile 428
The Gregorian Masses 428
Position of the Sanctuary Lamp 429
What is a "Private Mass"? 429
The Sacred Host for Benediction 430
Revalidation of Marriage 430
Question of Delegation for a Marriage 431
A Theoretical Question 432
The Privilege of Binating 433
The Prayers after Mass 434
Callers at the Rectory on Parish Affairs. (*Sacerdos*) 435
Fiction and Religious Truth. (*Convert*) 436
Priests and the Automobile. (*Country Curate*) 437
Did Jesus use a Dead Language in the Liturgical Services? (*S.*) 440
Translation of Psalm 22: 5 445

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: Harvard Christologies. 4. Dr. Lake's Method. (*The Rev. Walter Drum, S.J., Woodstock College, Woodstock, Maryland.*) 447

CRITICISMS AND NOTES:

Dean: The Gospel according to St. Mark 457
Gigot: The Apocalypse of St. John 457
——: Catechisme de la Profession Religieuse 458
Ingram: A History of Political Economy 460
Goodnow: Principles of Constitutional Government 460
Barton: Archeology and the Bible 463
Freeman: Psychology of the Common Branches 465
O'Shaughnessy: Diplomat's Wife in Mexico 467
Smith: Benighted Mexico 467

LITERARY CHAT 469

BOOKS RECEIVED 474

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—OCTOBER, 1916.—No. 4.

THE PERSONAL INFLUENCE OF THE PRIEST.

I.

ORDINATION confers upon the priest the power of accomplishing certain supernatural results. By virtue of it, he administers the sacraments which are efficacious channels of grace. Their efficacy is limited only by the disposition of the recipient. The priest obtains through ordination the power also of official prayer. He is technically the representative of the Church, the mediator who brings God to man and man to God through the course of normal spiritual processes. His official acts of prayer and worship are effected by virtue of his priestly office. Without a doubt that effectiveness is increased through his personal integrity and the spiritual zeal that is lodged in his heart. Some of the activities of the priest are therefore efficacious in and of themselves, regardless of his personal merit. Others are more or less efficacious according to his merit and spiritual zeal. This difference is suggested by the well-known phrases, *ex opere operato* and *ex opere operantis*.

There is the third form of power exercised by the priest which is distinct from these two. It is that of personal influence. A priest diminishes or enhances his value to the priesthood and his service to souls as he displays personal traits that are repellent or attractive in a human way to those with whom he deals. Manner, views, actions, motives, as they appear in his life, unite in producing an impression which conditions unfailingly his rôle in the world. Personal influence is a subtle form of power acquired without willing it and exercised largely free from the priest's control. This occurs

because it relates to an attitude on the part of others and to traits in ourselves. Human hearts possess an instinct by which they demand in a leader purity of motive, unselfishness of spirit, tact, sympathy, and insight. When these are found in a leader, his subjects offer to him obedience, love, and trust. They insist on finding their security in his wisdom, their firmness in his strength, their loyalty to ideals in his noble proclamation of them. The power of personal influence is acquired not because we aim at it but because it results from what we are and what others find in us. It is a grace freely given. Such priestly influence imparts to the whole range of spiritual life in the people a joyousness and wholesome security that are incomparably attractive. No priest can with good conscience be indifferent to his influence on the lives of others. That influence should come at all times within the scope of his anxious care. A priest is conspicuous in his community by reason of training, office, spiritual power, and personal influence. He is obliged before God to make reasonable effort to exert only such influence upon the lives of others as will bring happiness to them, honor to God, and spiritual peace to himself.

A priest may be popular without exercising the type of personal influence now held in mind. There are priests who obtain popularity at the heavy cost of dignity. One of this type is easily deceived. The people are glad to meet him, to speak with him, to be singled out for attention. But his power ends there. The priest who has the grace of real personal influence invites trust and pledges his admirers to generous consecration to the law of God and the spirit of His holy service. Personal influence is the soul of all sympathetic leadership in the world. We look up toward men thus gifted, eager to obey them, glad to be advised by them, grateful when taught of them. The people know that when doubt harrasses them, release is sure if they can but lean on such a priest. They know that when hard battles with temptation must be fought and the standard of spiritual integrity is in danger, the views of such a priest or even the thought of him will turn the tide of battle and give promise of victory. Wisdom, decision, skill in charting pathways through spiritual mazes are among the gifts that heaven gives to a priest of this type. The words of

the Gospel take on new meaning as they fall from his lips. The sanctions of the divine law take on appealing charm in answer to his touch. The attractiveness of the moral and spiritual ideals of life acquire new force as he raises his hand in benediction. The thought of such a priest is infinitely comforting to hearts that lean on him. No one imputes to him an unworthy motive or a selfish thought. He accomplishes by noble aim and pure intention much that we seek to achieve through meanness and indirection. His admonitions are taken kindly. The purity of his motives, the excellence of his judgment, the foresight of his wisdom, and the firmness of his strength, hinder all resentment when he chides, disarm all opposition when he leads, and protect him against all suspicion and misrepresentation.

The example and teaching of a priest who has the gift of personal influence become part of the current conversation in the little world which he governs. The mention of his name starts gladness to the eye. It is as music to the ear. A priest of this type helps every father and every mother in the parish in the work of rearing their children. His character reenforces every noble lesson, every moral precept found in the traditions of Christianity and transmitted in Christian homes to little children. Such a priest is present in every heart and soul by inspiration and example. He becomes a loved member of every Christian household. His shadow across the threshold of a home is as a carpet over which joy and peace and strength and faith enter to take up their dwelling within. The thought of him, the appeal of him, is part of everyone's virtue, part of everyone's self-respect, part of everyone's standard of honor and character. Who shall count the lives pledged to everything that is noble through the silent action of the personal influence of a priest of this type? Who shall count the sinners won back to God by the searching power of his example? There is nothing good or wholesome in his community that is not enriched by the thought of him and reenforced by his presence or his word. There is not a form of malice or sin that is not ashamed and self-accused in his presence or within the sound of his name. Inferiority forgets its lowliness when he is near. Superiority excuses its arrogance in his presence. All ask themselves whence come the tact, the

wisdom, the certain strength that set such a priest apart from the rest of men and lift him in familiar eminence above us. Whence this miracle that enables a priest to perform the feats of strength through gentleness, to achieve the tasks of mastery by self-surrender, to dominate a community by abdicating all pretence to power? Whence comes it that by never asking advancement, all precedence is forced upon him? Whence comes it that weapons forged in heaven seem so powerful in his hands, so ineffective in ours? Whence is it that self-respect and kindliness, self-discipline and piety are possible to him in spite of a busy life that is not without its humor and relaxations, when many of us feel that touch with the lower interests of life is to be obtained only at the surrender of the higher.

Personal influence is not conditioned by learning, for we find it among those who are by no means conspicuous for ability or training. We find it sometimes among children, among busy men, above all among busy Christian mothers. Goodness alone does not insure it. All of us have known types of goodness that repelled us. Was it cynic or historian who invented the phrase "pious crank"? A certain little girl prayed more wisely than she knew, when she asked God to make all bad people good and good people nice. At any rate, many of us have known good people who were not nice. Their personal influence was not helpful in the weary struggle toward the kingdom of God. Although personal influence is not conditioned on learning, yet learning adds to it very greatly. While it does not necessarily accompany goodness, it can not be genuine except when goodness is present. While it does not necessarily follow from the priestly office, when found associated with that office, there results one of the noblest forms of power that the world can know.

A silent revolution is now going on in the world, of which we priests have been slow to take account, although it bears directly on us. Changes in leadership have placed a most exacting challenge before us. That challenge touches us directly in our own personal influence over the faithful and in the community in which we live.

There was an amiable, well-educated priest in a Western state who boasted to his friends that he was the best-posted

and ablest man in his county. The priest is no longer the best-posted or ablest man in his community. There are in all cities many types of leadership with which the priest can no longer compete. We find in the business and professional worlds, one type of superiority. We find in public and political life, another. We find among our educators many types of superior leadership. The American public is disposed to accept leaders without credentials of any kind if they have the gifts of the orator and the conviction of a message. It is on account of general carelessness in examining the credentials of leaders, that radicalism of all kinds is able to produce so many. And these leaders are able to steal away from us very many whom we have had under our care for years with every opportunity to influence and train them.

Now, as the French proverb has it, one may be sharper than another but one cannot be sharper than everybody. The superiority of the priest in his own community is overtopped at many points. The members of his own parish are in constant touch with other types of leadership. They do not fail to make comparisons and to draw inferences. There is a general tendency to measure leaders not by what they claim to be but by what they are. No one can find fault with this. Although the priest may be in contrast with abler scholars, with more gifted organizers and really eminent orators, he will have no competitor to dispute his power or challenge his leadership or impugn his wisdom when God adds to the tremendous power of the priestly office the gift of personal influence. No charm in any other type of leadership can ever weaken the loyalty of the faithful when they count a priest of this type as their leader. The case could not be otherwise. The heart of the world throbs in harmony with the eternal truths that underlie existence. The race believes in spiritual ideals that are nobler and more enduring than any transitory object of human ambition. The herald of those ideals will never be without his own secure eminence when his equipment and merit are worthy of his office.

II.

One finds little satisfaction in attempting to describe personal influence. It is elusive. It defies analysis. It can be

felt and recognized when it cannot be described. The work of the critic is less exacting. One may enumerate certain traits that destroy personal influence. And one may with ease examine one's conscience in respect of them.

No priest who is selfish will have this gift. He will have the power of his office. He will have the moral power that accompanies his technical leadership in his parish. He may even have a certain following in whose eyes his selfishness takes on the color of virtue. But a selfish priest, whose aims and judgments are selfish, who thinks of his work and does it in reference to some self-seeking purpose, will never know the charm of personal influence or the reach of its imperial sway over human hearts. Kipling expresses this thought in *The Light that Failed*. "The instant we begin to think about success and the effect of our work, to play with one eye on the gallery, we lose power and touch and everything else. If we make light of our work by using it for our own ends, our work will make light of us. Success isn't got by sacrificing other people. You must sacrifice yourself and live under orders and never think of yourself." The instinct of the people refuses to trust selfishness, although they are often slow in discovering it. It may be refined as well as crude, subtle no less than brutal. It is selfish to prefer one's comfort to one's duty; to do as little as possible for others; to chill sympathy into indifference and zeal into caution; to insist on precedence and recognition in all circumstances. It is selfish to be keenly conscious of rights and privileges and only dimly conscious of duty and opportunity. Out of these finer forms of selfishness come resentment, pessimism, shirking of duty, self-assertion, all of which are traits that the world refuses to trust. They hurt seriously the personal influence of a priest and diminish the force of every appeal that he makes in the interest of spiritual ideals. We have much to learn from George Eliot's description of Felix Holt. "His strong health, his renunciation of selfish claims, his habitual preoccupation with large thoughts and with purposes independent of everyday casualities, secured for him a fine and even temper, free from moodiness or irritability."

A priest who lacks a clearly-defined sense of justice will be without personal influence. One who is unfair, whose stan-

dards are colored by prejudice, who uses his exalted office to punish those in disagreement with him, and is guilty of discrimination or favoritism, shows that no impersonal ideals of justice inhabit his soul. The instinct for justice is universal. Even those who benefit by injustice are never freed from the feeling of guilt. Resentment kills the sense of justice. It acts like poison. It falsifies standards and vitiates thinking. It puts a blemish on every virtue that it touches. The *Jungle Book* tells that in the law of the jungle, once an offence has been punished, it is totally overlooked or forgotten. There is no surviving resentment. Such a law might honor the priesthood. No priestly heart can refuse faithful obedience to every dictate of justice and to every propriety by which the interests of justice are safeguarded. The priest who is unjust will have little of the personal influence which means so much to his exalted office.

A priest who is without genuine human sympathy will lack personal influence. One who is curt in speech, too reserved in manner, reluctant to express emotion, ashamed of his sentiments and unwilling to do anything that appears to be sentimental, will diminish his personal influence when he does not destroy it. The priest is sent to grieve with those who suffer and to be glad with those who rejoice. He must have an understanding heart. He must invite confidence and give strength. He must be one whose touch brings consolation, whose word is the messenger of help, whose insight points the way through struggle, doubt, and sin. Through sympathy chiefly, comes understanding, that subtle approach of mind to mind, of heart to heart, of feeling to feeling, which is like an osmotic process that mingles the hidden and varied experiences of human hearts in one commonly shared treasure.

A sense of humor will be found in a priest who has the gift of personal influence. He will have understanding for the playfulness of life. He will be quick to note the incongruities that minister to our laughter. He will appreciate the divine warrant for the humor that helps us to look through the clouds to the sunlight beyond and to find in that vision relief for weary hearts. The gift of humor gives to leaders and to office just that elasticity that makes authority charming.

If the gift of humor is not rare, discretion in the use of it is rare. It is difficult to hinder the sense of humor from degenerating into a taste for comedy, to prevent the smile of a wise man from becoming the grin of the clown. Humor is just as delightful as indiscriminate wit is ugly. The former imparts atmosphere, suggests a point of view, a way of seeing things as they are and of detecting pleasant surprises to our logic, to our dignities, and our illusions. It indicates a happy compromise between the claims of time and of eternity, between dignity and simplicity, work and play, each of which is part of the composite of life and is intended by God to play its part in the work of our sanctification. Good people who have lacked a sense of humor have done no little harm in the world. Priests who lack a sense of humor make life very difficult for members of their congregations. Priests who lack discretion in their sense of humor surrender their dignity and diminish the prestige of their exalted office.

Common sense will do much to enhance the personal influence of a priest. Francis Thompson says. "High sanctity like genius, contrary to the vulgar notion, is eminently commonsensible". Perhaps we differ in our definitions of common sense. Ruskin calls it "practical insight into the things which are of instant and constant need to men". Without discussing definitions, we may assume that common sense is nothing in the world other than objective judgment. It is the ability to rate at their relative value all of the factors or circumstances in any situation, to balance them over against one another, to reach a decision and base upon it a policy. It is the work of common sense to balance the conflicting claims that enter into everyday life. It is its business not to overrate the spiritual nor to underrate it; not to overrate the temporal nor underrate it; not to overrate the playfulness of life nor to underrate it. Common sense neither overrates nor underrates anything in life. It seeks and aims to follow the perfect balance among the objects of valuation and desire which touch our lives at any point. A priest who is too subjective, errs against common sense. One who is "touchy", errs against common sense because he overrates the importance of his temperament and feelings in the cosmic order. One who fails to make allowances for the limitations of life and for the

average of action and motive in circles with which one deals, will be at fault in judgment and uncertain in advice. In this he will offend against common sense. Much of what St. Thomas tells us concerning the function of prudence among the virtues, may be said of the function of common sense in everyday life.

A priest who would have the gift of personal influence must be a supernatural man. The spiritual forces of the world must be real to him. He must live close to the eternities. The touch of God must be about everything that he says and everything that he does. The instinct of the faithful makes them keen in measuring the depth and quality of a priest's holiness. That instinct discovers to them with sure enunciation the evidences of inner piety that are associated in their minds with the standards of the priesthood. No priest who is not a man of interior life will have this gift of personal influence in its noblest form. Only interior life can release us from the tyranny of circumstance or from the risk of placing our happiness in recognition or relations over which we have no control. The priest whose joys and griefs lie in things that are under the control of others or whose affections assemble around honor, recognition, and power that is at the disposal of others, will meet disappointment and feel resentment and be unhappy with enduring regrets. But when the interior life is deep and God is known and His ways are loved and His valuations become the law of life, all will go well in the priestly heart. When the priest's standards of judgment and action, of joy and sorrow, find their law and measure in his own sanctified heart, then he will have peace and strength through all his days. When the interior life is genuine, one will not warp an attitude to suit a prejudice nor trim a principle to protect an ambition. One will understand with happiness the supreme law of renunciation, formulated with cunning wisdom by a colored woman, "Not wanting things is better than having them". Happiness is within our own power when our lives are rightly ordered. Ruskin tells us, "Happiness is in little things—if anywhere—but it is essentially within one and being within seems to fasten on little things." The supernatural interior life brings happiness, declares the consecration of a priest, and draws for him from

the faithful the confidence and happy obedience that are the solid foundations of his power.

III.

It is a much more pleasant task to study the priest whose life shows the blessed power of personal influence than to examine the life of one who lacks it. Each of us is to a great extent responsible for temperament, manner, and action. When these operate to chill piety or discourage confidence, to awaken resentment or weaken resolution or shatter spiritual loyalty in the hearts of the faithful, God holds us to a strict accounting. The average priest is able to guess with fair accuracy whether his personal influence over the faithful is helping souls or causing them distress. Perhaps the habit of self-examination would discover to us failings at this point to which we might give attention with profit to ourselves and to the faithful. There is, however, another form of personal influence that merits passing attention. Every priest has a right to his limitations of ability, and in a sense, of temperament. God intends our fixed limitations to protect us. We at times through false attitudes permit them to worry us. No priest should at any time go beyond the protecting lines of his limitations in what he aspires to do or in what he attempts. If a priest feel that he has no ability to do any work outside of his parish, he will be wise in confining himself to his parish. But he should make sure that his certainty is born of intelligent zeal and not of laziness. The priest who finds time and opportunity for wider action in the larger world, should feel called upon to take his place there and throw the power of his influence to the support of the moral and spiritual ideals of his faith and country.

In the Church, as in the world at large, progress depends on a law of surplus service. The priest who is willing to think, worry, struggle and plan for the larger impersonal welfare of God and Church, is the chief promise that we have of the progress of spiritual truth in the world. Service over and above what is named in the bond; service given generously and without compensation, given because of spontaneous ideals, generous impulses, and far-reaching zeal, conditions all forward movement in the world. Every man who has the

capacity of surplus service, who has the gift and grace of wider solicitude drawn from great ideals, becomes a power in the larger world and symbolizes the forces that make for righteousness and peace. The priest who identifies himself with the wider life of his time is like a sensitive organ through which the Church becomes aware of currents in the world about her and is enabled to adapt herself to changing times. Perhaps the founders of religious communities of both men and women had this vision and this impulse. Those priests who find it possible to identify themselves with the larger interests of Church and country, who free themselves from the chilling effects of parochialism, become the crowning glory of the Church, the most powerful vindication of her exalted claims. In this type of priest we find the largest sweep of the graces of personal influence and the divine last touch added to priestly power.

WILLIAM J. KERBY.
Catholic University of America, Washington, D. C.

JON ARASON.

The Last Catholic Bishop of Iceland before the Reformation.

ICELAND was discovered at the end of the eighth century by monks from Ireland and Scotland who erected a church at Esinberg dedicated to St. Columbilla,[1] but failed to establish a lasting settlement. Scandinavian vikings arrived about the year 860, and a lively immigration from Norway began in 874. It received its impetus from King Harold Harfagre who by his tyranny offended the independent lords, thus forcing them to go in quest of a new home. Over the British islands they made their way to Iceland with their families, serfs, and more valuable belongings, and in the middle of the tenth century the whole of Iceland was possessed by about 400 independent proprietors, the total population counting some 20,000 souls. About the year 930 all Iceland accepted a constitution, and the Althing, or general assembly, was established. It was presided over by a lögsögumadr or judge

[1] Finni Johannaei, *Historia Ecclesiastica Islandiae*, Havniae, 1772, Tom I, pp. 35-36.

and met yearly in June at Thingvalla. Thirty years later the country was divided into four parts, each having its court from which appeal could be made to a supreme court.[2]

The Scandinavian settlers were pagans, though paganism had lost much of its hold over them. On their journeys the vikings came in contact with Christians and among the Celtic immigrants many remained true to their Faith. The first missionary, the Saxon Bishop Frederick, was brought to Iceland in 981, but he met with opposition and remained only a few years. In the meantime different Icelanders had become converted in Norway where King Olaf Tryggvasson was laboring for the conversion of his subjects. Olaf sent the Icelander Stefnir Thorgilsson to preach Christianity in his native country; his methods, however, were so violent that his propaganda was stopped by the Althing in 997. In that year Dankbrand, a German priest, arrived, and although the opposition made his visit very short, it was not without fruit, for before leaving he baptized a number of prominent Icelanders. These, when the Althing met in 1000, were numerous enough to form a party of their own under Gissur the Wise and Hjalti Skjeggjarsson. Between them and the staunch adherents of the old religion stood a party which regarded the religious issue from merely a political point of view, and when its spokesman, in the interest of the State, proposed a general acceptance of Christianity, his proposition was accepted without further resistance. Upon their return from the Althing the freemen were baptized almost without exception.

For a period of fifty years following upon this event the Faith was kept alive by a few visiting English, Irish, French, and German bishops. Finally, in the year 1056, the foundation for a native hierarchy was laid, Isleif Gissursson being consecrated bishop and Skalholt made the episcopal see.[3] In 1106 a second see was erected at Holar, embracing the Northern quarter of the island, the remaining sections being left

[2] A. Baumgartner, S.J., in *Kirchenlexicon*, vol. 6, art. Island, p. 1009. Valtyr Gudmundsson, *Islands Kultur ved Aarhundredeskiftet, 1900*, Copenhagen, 1902, p. 15.

[3] Finn. Joh., op. cit., Tom I, pp. 262 and 320; Konrad Maurer, *Zur Politischen Geschichte Islands*, Leipzig, 1886, p. 264.

under Skalholt. The bishops at first were suffragans to the metropolitan of Hamburg, but in 1103 the Icelandic Church was transferred to the province of Lund and in 1152 to that of Nidaros.[4] Canon Law was in force as early as 1053 [5] and enjoined by the diocesan synods. Schools were erected by the bishops in which the hitherto illiterate people received ample education. The clergy frequently studied at French and English universities and in Norway, but with the appearance of monasteries in Iceland higher learning has its homes within the country. Only Benedictines and Augustinians established themselves on the island. The first Benedictine monastery was erected at Thingeyr in 1106 and was followed by that of Mukathvera in 1155. Two Benedictine convents of nuns were founded, one at Kyrkiubaj in 1186 and one at Reinenes in 1296. Five Augustinian houses were established: Tyckvabaj in 1168, Flatey in 1172, which was moved to Helgafell in 1184, Videy in 1226, Mödruveller in 1296, and Skrida in 1493.[6] The monasteries became centres of learning of the first rank. Not only Sacred Scripture and theology were taught and studied within their walls but also languages and philology, the classics, history and geography, poetry, jurisprudence, medicine, mathematics and sciences.[7] The schools were equipped with splendid libraries. In their shadow sprang up the rich and noble literature embracing history, historical and mystic sagas, religious and other poetry, law, etc., which has made medieval Iceland famous throughout the world. Thus the Catholic Church in a few centuries had transformed a semi-barbaric people into one of the world's most cultured nations.

The Icelandic free state lasted till 1258, when King Hakon Hakonsson of Norway took advantage of the discord and strife which had arisen between the bishops and lords to force the country under his dominion, and in 1264 the whole nation had sworn allegiance to him. In 1380 Iceland and Norway were united to Denmark and from the time of the Kalmar-

[4] Trondhjem; Finn. Joh., op. cit., Tom I, pp. 104, 219.

[5] Baumgartner, op. cit., p. 1012; Finn. Joh., op. cit., Tom I, p. 105, says 1123, which, however, refers to collection of diocesan laws.

[6] Ibid., pp. 28, 29, 41, 55, 65, 77, 83, 96, 105, 113.

[7] Ibid., pp. 217-218.

Union (1397) Iceland came under the sovereignty of the Union king who resided in Denmark.[8]

At the beginning of the sixteenth century the see of Skalholt was occupied by Bishop Ogmund and that of Holar by Bishop Gottskalk. In 1520 Gottskalk died, and for four years the see was vacant. As yet the influence of the Protestant Reformation had not touched Iceland, but its waves were soon to break over this distant country. It was on Gottskalk's successor, Bishop Jon Arason, that fell the lot to check them at their first appearance, only to be overpowered as they increased and, fighting to the last, to die the death of a martyr for his Faith, the last Catholic Bishop of Iceland.

Jon Arason was born at Gryta in Eyjafiord in the year 1484. His parents, Ara Sigurdsson and Elen Magnusdottur, were both of good family but in rather reduced circumstances.[9] Under the direction of his maternal uncle, Abbot Einar of Mukathvera, he received his education and was trained for the priesthood. As a youth he went to Holar and there remained till his twenty-fourth year, when he was ordained priest and appointed to the parish of Helgastad in Reykadal. A year later Jon exchanged Helgastad for the prebend of Hrafnagil and also received the governorship of Eyjafiord. While stationed there he made two journeys to Norway in company with Bishop Gottskalk, whose intimate friendship he enjoyed.[10] At the death of Gottskalk in 1520 Jon and Peter Palsson were elected jointly to the prefecture of the diocese and two years later Jon was made vicar.[11] In this capacity he now set out to secure various estates which were withheld from the see, but was hindered in his undertaking by Judge Teitus Thorleifsson, who at Sveinstad opposed him with a band of soldiers and passed a sentence denying the just claims of the diocese.[12] This episode marks the beginning of a series of skirmishes between Jon and his opponents.

[8] Valtyr Gudmundsson, op. cit., p. 29.

[9] Frasagnir Magnusar Björnssonar um Jon Biskup Arason, and others in *Biskupa Sögur*, Copenhagen, 1856, Tom II, p. 317. Finn. Joh., op. cit., Tom. II, p. 645.

[10] Finn. Joh., op. cit., Tom II, p. 648.

[11] Ibid., pp. 648-649, 651.

[12] Ibid., p. 649.

In the year 1522 a letter arrived from the Archbishop of Nidaros empowering the people of Holar to elect a bishop according to their own free choice, and, with the exception of Peter Palsson, all the electors voted for Jon Arason. Bishop Ogmund, however, who according to custom acted as administrator of the diocese, violently opposed this choice. Wishing to secure the see for his own protégé, Jon Einarsson, he resorted to very high-handed measures. These were deeply resented by the clergy who confirmed Jon's election and appealed to Nidaros.[13] Such was the state of affairs when in 1523 Jon Arason prepared to leave for Nidaros to receive the Archbishop's confirmation of his election. Unfortunately the sailors engaged to conduct him to Norway were delayed, and Jon was forced to spend the winter in Iceland. Ogmund, taking advantage of his predicament, dispatched three different messengers carrying a letter in which Jon was suspended and forbidden to leave the country. Jon, however, eluded the emissaries and sent a peace delegation to his antagonist, who now made the most friendly assurances, at the same time secretly sending an army of 300 men to attack and capture Jon. But Jon received warning in time, fled to Kolbeinsa where some German sailors were preparing for departure, and after some further delay finally reached Norway in safety. Ogmund now held a synod at Videvalla and accused Jon of many grave crimes, including the theft of the Church property, compelled the clergy to revoke his election and appointed Peter Palsson questor of Holar.[14]

In the meantime Jon Arason had arrived at Nidaros, before the Archbishop and Canons had presented his defence against Ogmund's accusations. On the testimony of some prominent priests he established that the treasure he had been accused of appropriating had been hidden for fear of Ogmund. So successful was his defence that he was acquitted of all charges of theft. The Archbishop approved his election and consecrated him bishop of Holar.[15]

In 1525 Bishop Jon returned to Iceland to take possession of his see. His first act was to take an inventory of its differ-

[13] Ibid., p. 651.
[14] Ibid., pp. 651-654.
[15] Ibid., p. 655.

ent goods, and he found affairs in the state in which they had been left at the death of Gottskalk. Besides ornaments, vestments, sacred vessels, books and utensils the see possessed cattle and horses to a value of about 11,000 ounces of silver, and a number of ships.[16] When this business had been concluded, the bishop set about to secure peace and order in his diocese. But this was no easy task. He struck a blow at the opposition by removing Ogmund's friend and powerful ally, Teitus Thorleifsson, from his office as Judge over the Northern part of the country, replacing him with his own relative, the Governor of Skagfiord, Rafne Brandisson. In this manner Jon, who already was Governor of Eyjafiord, gained control of the political power in Holar. Through Rafne, Teitus was summoned to court to defend his activity at Sveinstad in 1522, and the court which sat at Seila in 1527 sentenced him to exile and the loss of his goods in favor of the crown and the heirs. Rafne was appointed executor of the seized estate and obtained from King Frederick confirmation of the judgment. Having by vigor and justice rendered harmless a most dangerous opponent and conspirator, Jon now was able to turn his attention to the administration of his see. Delinquent pastors were tried before ecclesiastical courts, removed from their benefices and suspended, worthier men were appointed in their stead and vacancies filled. Synods were held at which the affairs of the diocese were regulated and the pastors instructed in their duties. In 1528 Jon had called from Sweden a certain Matthias to take charge of his Latin correspondence. This Matthias mastered the art of printing and with his aid Iceland's first printing-press was erected in Holar, one of the first fruits of which was a *Manuale Pastorum* printed in 1530.[17]

King Frederick of Denmark died in 1533 and under his successor, Christian III, the Protestant Reformation was formally inaugurated at the Diet of Kopenhagen in 1536. On this occasion all the Danish bishops were imprisoned and replaced with Lutherans. The following year the king issued his Ecclesiastical Ordinance by which both doctrine and ceremonial practices were changed in accordance with the Luth-

[16] Ibid., p. 657.

[17] Ibid., p. 721.

eran teaching.[18] It was Christian's policy to accomplish the Reformation by force, and consequently he distributed unscrupulous agents over his domain. In 1536 Klaus von der Marwitz was appointed Governor of Iceland and immediately set out to confiscate ecclesiastical goods and so violently oppress the people that bitter complaints were sent to the king.

About this time two Icelanders, Odd Gottskalksson and Gissur Einarsson, returned home from Wittenberg, where they had become thoroughly imbued with Luther's teaching. Odd was a sincere character and is certainly the only one of the Reformers in Iceland who can be named with honor.[19] He translated the New Testament into Icelandic, and this version was confirmed by a royal edict in 1539.[20] Gissur for some time kept his new convictions so secret that Ogmund made him his coadjutor in 1539.[21] He found a strong supporter in David Gudmundsson, an intimate friend of Ogmund, who had employed his services not only in political but also in ecclesiastical matters. This David, who for temporal advantage embraced the Lutheran doctrine, was a man of wealth and power, but a notorious character, dishonest in his dealings and living in open incestuous adultery.[22]

In 1540 Jon and Gissur received royal letters demanding that the ordinance be enforced and observed in Iceland. At the Althing that year Jon entered into council with twenty-five prominent men and in concert with them he sent a reply to the king signed by himself, the Lögsögumadr and other prominent laymen. The statement recognized the king as ruler in secular matters only.[23] The confiscation by the crown of ecclesiastical goods was now in full swing. In 1539 Klaus von der Marwitz started to seize the monasteries, beginning with Videya, the royal grant of which he sought to claim for himself by means of an obviously forged diploma.[24] In

[18] Ibid., pp. 274, 659.

[19] Bishop Thorhallur's discourses at the Jon Arason celebration in 1900 in *Études Religieuses*, vol. 127, pp. 401-404.

[20] Finn. Joh., op. cit., Tom II, p. 274.

[21] Ibid., p. 274, and Dietrich Schäfer, *Geschichte von Dänemark*, vol. iv, p. 435.

[22] Finn. Joh., op. cit., Tom II, pp. 669-670.

[23] Ibid., p. 659.

[24] Ibid., p. 280.

August the royal prefect, Dietrich Mynde, came to Skalholt and abused Bishop Ogmund, but in the ensuing tumult he was killed by Von der Marwitz who accused the bishop of the crime.[25] Ogmund later freed himself from the accusation and Von der Marwitz was imprisoned and removed from his governorship.[26]

To remedy conditions the king in 1541 sent Christopher Huitfeld to Iceland.[27] He arrived with a troop of soldiers and immediately sent letters to Ogmund and Jon containing the king's promise that the prefect would observe the laws of Iceland, and the two bishops set out for the Althing. Arriving, however, at Kalmanstunga, Jon Arason learned that Ogmund had been intercepted and captured by Huitfeld's men and his goods confiscated, and fearing a similar fate Jon did not continue his journey. Instead he wrote a letter to the Althing wherein he explained his absence, forbade all Icelanders to promulgate any judgment concerning the diocese or himself, and stated his intention to appeal to the king and to the Norwegian Senate.[28] He wrote another letter to Huitfeld explaining his present inability to appear on the ground that he was detained by his friends and denying his opposition to the royal ordinance provided it should receive approval of the Catholic Church and especially of the Chapter of Nidaros.[29] Jon then returned to Holar. After robbing Ogmund of nearly all his goods, and forcing the people to take the oath of allegiance, and appointing Thorleif Palsson Judge in Ara Jonsson's place and David Gudmundsson assistant Judge, Huitfeld appointed as his vice-prefect Peter Einarsson and set sail for Copenhagen, carrying with him the aged Bishop of Skalholt.[30]

In the same year Jon was most graciously invited to come to Copenhagen in order to discuss ecclesiastical affairs with the king and Gissur, who had received the royal appointment to the see of Skalholt. After having turned over to Huitfeld

[25] Ibid., pp. 282-283.
[26] Ibid., p. 283.
[27] Ibid., pp. 284, 660.
[28] Ibid., p. 660.
[29] Ibid., p. 661.
[30] Ibid., p. 285.

the treasure of Skalholt, Gissur set sail for Copenhagen, but Jon, pleading ill health, sent a deputation to represent him.[31] The members of the deputation gave the sovereign their oath of allegiance and returned in 1543 bearing, besides the ordinance, a royal edict by which offerings for Masses, etc., were abolished and a fixed salary allotted to the clergy.[32] Jon, however, did not intend to yield to royal interference in ecclesiastical matters. On the contrary, he endeavored to regain to the Church the goods which had been confiscated and to strengthen the faith among the Icelanders. By force he wrung from the hands of the Reformers the parishes and benefices which they held, and constantly journeying through the country he did all in his power to eradicate heresy, dedicated and reconciled churches, said Mass where Mass had been abolished, confirmed children and punished those who opposed him.[33]

In 1548 Gissur died. Fearing that an election of a new bishop by the Althing would result in favor of Jon and his son Björn, the Protestant clergy held a meeting at Skalholt and elected the pastor of Stadarstad, Martin Einarsson, who hurried to Copenhagen to obtain the royal confirmation of his election.[34] In the meantime the Catholics had chosen the learned Abbot Sigurd of Tyckvabaj, who in 1542 had refused to sign the royal ordinance. Sigurd appointed Jon administrator of the diocese and went to Copenhagen on the same errand as Martin, but there he died two years later.

In the capacity of administrator Jon centred his efforts in an endeavor to restore Skalholt to the Catholic Church. But the Reformation party, determined not to give up what it had gained, offered stubborn opposition, and difficulties also arose from another source. A royal letter had arrived disapproving of Jon's activity and calling him to answer before the king. When Jon refused to obey the royal summons the Althing declared him guilty of revolt. Undismayed, however, he returned to Holar where he gathered a band of two hundred armed men in an effort to overcome the opposition. It

[31] Ibid., p. 284. See document no. 1.
[32] Ibid., pp. 274, 662.
[33] Ibid., pp. 667 and 735, Litr. F.
[34] Ibid., pp. 670-671.

was his intention to call a national synod, make laws and constitutions and take all measures to restore the Faith. But on his return he found Skalholt occupied by three hundred men organized by Jon Biarnsson, whom Martin had appointed questor, and commanded by David and Martin's brother Peter. His threats of excommunication were of no avail and after an unsuccessful attack he was obliged to retire. Jon now undertook a series of expeditions into other parts of the diocese, invaded and seized goods which had been confiscated by the Reformers, and held a synod in Hvamm (1548) by which David's judgments and decrees, issued in assumed ecclesiastical authority, were declared null and David sentenced to excommunication, exile, and loss of his goods.[35] David, however, managed to have his case heard in court where, thanks to the royal protection and old letters from his sometime friends Bishop Ogmund and Gissur, he was declared free of guilt and his goods pronounced immune from seizure under penalty of exile.[36] Elated by this success David openly ignored both the enactments of the synod and a subsequent sentence of excommunication, and Jon, having exhausted all other means of bringing him to order, finally resorted to force.[37]

While these things were happening in Iceland Martin had arrived in Denmark, where he was appointed by the king Bishop of Skalholt and received a rescript granting royal protection to all Protestant pastors and their families in Iceland. A royal diploma was sent to Iceland declaring Jon an outlaw and forbidding the people to show him obedience. David also received a letter from the king bidding him capture Jon and his sons. At the same time Martin returned from Denmark, and Jon was now compelled to remain at home in safety while all his enactments in Skalholt were declared illegal.

In August, 1547, Jon Arason had written to Pope Paul III describing the state of affairs in Iceland and, it seems, also to the emperor asking for help.[38] In the late autumn of the following year the Pontiff's reply arrived encouraging Jon in

[35] Ibid., p. 676.
[36] Ibid., pp. 677-680.
[37] Ibid., p. 683.
[38] Ibid., p. 674.

his struggle. Stimulated by papal encouragement Jon determined to do his utmost to suppress the Reformation. The Pope's letter was solemnly read at a synod in Holar and copies in the vernacular were distributed among the people, and then Jon made a tour of visitation and called a synod at Thingeyr (1548) where it was decreed that all heretics should be apprehended and imprisoned till they should have done penance.[39] Martin and his intimate friend Arna Arnorsson were the first to experience the effects of this decree. Jon sent an expedition into the province of Borgarfiord, led by his sons Ara and Björn, and Arna and Martin were taken by surprise and made prisoners.

In the meantime several decrees had arrived from Copenhagen ordering the capture of Jon Arason, and David and Peter Einarsson had received letters from the king bidding them to aid the Royal Prefect Lafrans Muhle in this undertaking. Through a suspended priest the news of Martin's imprisonment were brought to the king, who, infuriated, ordered the clergy of Holar to renounce obedience to their bishop and elect another, preferably Gislaus Einarsson, in his place. To prevent his clergy from voting for Gislaus, Jon excommunicated him. The Bishop of Siaelland wrote to Jon advising him to submit to the king, insinuating that mercy could be expected if he embraced the Lutheran creed. But Jon scorned this advice. Knowing that an order concerning his capture had arrived, he did not await his enemies at home, but went to the Althing with an army of four or five hundred men, restored his son Ara in the office of Judge, and appointed a college of twelve priests which proclaimed him inspector of the churches of Skalholt till a new bishop should be appointed by the Pope. This done, he marched on Skalholt, where again he was opposed by an army under Jon Biarnsson. After some delay and only upon Martin's explicit command Biarnsson surrendered, at the same time resigning his office. Touched by his fidelity, Jon restored him to the post. In the presence of a rejoicing multitude the cathedral was reconciled. Synods were held and the acts of Thingeyr were confirmed; sacerdotal ordinations were performed and the affairs of the dio-

[39] Ibid., p. 688.

cese arranged. Martin's goods were seized and Martin himself held in custody at Skalholt. After two months' stay at Skalholt the bishop with his army went to Videya, the monastery that was held by Lafrans Muhle. Lafrans and his satellites were overpowered and fled to Denmark, and the monastery was restored to Abbot Alexius and his monks. Jon now made a tour through the provinces of Kialnes and Borgarfiord, establishing order, providing for the administration of the Sacraments, and restoring churches and monasteries. Finally he returned to Holar.

Jon was now master of Iceland, and Catholicism well under way to restoration. It was important at this juncture to secure a Catholic incumbent for Skalholt, and Jon sought to obtain the see for one of his sons. Ara and Björn wrote a letter to the Royal Chancellor Johan Friis in which they set forth: 1. that Martin Einarsson had left Iceland with forged letters of election to Skalholt purporting to be signed by twenty-four priests, whereas in reality, contrary to custom and to the royal ordinance, he had been elected by only six or eight pastors; 2. that he had seized goods belonging to the Church and prevented the execution of the bishop's acts and judgments; 3. that Lafrans Muhle had committed many injustices of which he had been convicted in court; 4. that in this Lafrans had been aided by the infamous Peter Einarsson, Brynjolf Jonsson, Gunnlaug Arnason, and Olaf Hiallason, who had fled on account of their crimes. All these accusations the writers are prepared to support by oath. They requested the chancellor to inform the king of the actual state of affairs in Iceland, and pointed out that they practised the Christian Religion and the Holy Gospel as it had always obtained in Iceland and as the king had commanded. Finally they asked that an order be sent to the Lögsögumadr proclaiming an election to the bishopric by the whole people in the Althing.[40]

But Jon's dream was not to become a reality. As long as David Gudmundsson was at large, Jon's safety was constantly threatened, and realizing this the bishop determined to secure his person. Toward the end of September, 1550, with a force of one hundred and thirty men, among whom were Jon Jons-

[40] Ibid., pp. 707 and 739, Litr. H.

son of Borgarfiord and Freystein Grimsson of Stafholt, he occupied Saudafell about a mile from Snoksdal where David had his residence. David, hearing of the bishop's arrival, assembled eighty men with whom he remained at Snoksdal awaiting Jon's attack. But when the latter did not move he sent an insulting letter to the bishop in which he claimed the goods whereof he had been deprived and denied all authority on the part of Jon.[41] He then ordered his men to arms, and leading them in a semi-circle approached Saudafell under cover. A heavy fog made his gray-clad men almost invisible, and the cohort was reduced to half its normal size by two men riding on each horse. The approaching party first encountered an outpost commanded by Ara and Björn, who attacked, were repulsed and forced to retire to the mansion where Jon had his quarters. David pursued the fleeing enemy till he reached a hill a spear's throw from the church; there he halted and entrenched. Ara now opened fire from the roof of the mansion; but the guns did not carry far enough to be effective. More effective was a fusillade of invective exchanged between Björn and David which ended by David proclaiming amnesty for anyone who would come over from Jon's side to his own. In Jon's ranks there were two traitors, and this was the signal for them to act. Hardly had David's voice died down before Jon Jonsson and Freystein Grimsson with their men began to run over to his side. Jon Arason now went to the church. Fire was again opened on David as he began to attack. Closing in upon the remains of Bishop Jon's troop he divided his line and surrounded the church, thus completely enveloping the enemy. In the king's name, Judge Orm, who was present, now proclaimed peace and free exit for the bishop and his men, but his proclamation was disregarded by David. Jon succeeded in locking himself in the church and barricading the door, but David ordered the east wall to be battered down, and through the breach Jon was taken captive to Snoksdal.[42] Sigurd, upon learning of the fate of his father, sent Bishop Gottskalk's nephew with twelve men to plead with David for his release, but without avail.

[41] Ibid., p. 745, Litr. K.
[42] Ibid., pp. 710-711.

Martin had now returned and with him David called a tribunal of twelve men including the Judge to determine what was to be done with Jon Arason. This tribunal pronounced the famous judgment of Snoksdal, stating: 1. that before the tribunal had been presented two royal rescripts commanding David to capture Jon and his sons; 2. that according to the royal mandate and the sentence of the Althing, Jon and his sons had been justly captured; 3. that David now was free from the care and custody of the prisoners who should be held by the prefect till the next Althing, before which they should appear with their legal advisers, witnesses, etc. Jon declared himself and his sons content with the sentence, and David left them in the custody of the Prefect Christian. During the beginning of their captivity they were allowed certain freedom, but after an attempt by Ara to assault David they were confined in strict custody at Skalholt. Christian now feared that the population of Holar would rise and attempt to free the prisoners, and Jon Biarnsson decided that the grave would be the only safe keeping-place for the bishop and his sons. After a lively discussion, and in spite of the objections of David and others, it was decided that the prisoners should be executed. They were placed in separate cells and a confessor was assigned to each. The bishop, who up to this time had been confident that they soon would be released, now seemed to lose all hope. Björn lamented and begged for his life; Ara spent the night in prayer and singing.

At dawn the following day, 7 November, 1550, the prisoners received Holy Communion. Ara was the first of the three to be led to the pale. Calm to the last, he encouraged the executioner to do his work right bravely, and, after a brief prayer, received the fatal stroke. Björn followed, wailing and begging for the mercy that was not granted him. All were willing to spare the life of Jon if he would promise not to seek revenge for the death of his sons. He rejected the condition, saying that, inasmuch as they had followed his commands in life, he would follow their example in death. Crucifix in hand, he stepped out from the cathedral, where he had spent some time in prayer, and recognizing one of his friends among the crowd gave him his episcopal ring in trust for his daughter Thorunna, with the request that his goods be distributed

among the poor before the pillage of his residence began. Almost his last act was to offer forgiveness to David, who snubbed him in return. Sorrowfully he approached the pale, and kneeling down he bent his head as he said: "Into Thy hands, O Lord, I commend my soul".

When the sun rose the following morning the three bodies were still lying on the ground. Finally interment was allowed, but outside the cemetery and without ceremony. Shortly after Easter, Sigurd managed to have the bodies exhumed and transferred to Holar, where they were received by an immense multitude; and amidst lamentation and tolling of the church bells the martyr bishop and his sons were laid to rest in the cathedral. Miracles, it is attested, were wrought in Jon's honor, many being cured from sickness by touching his coffin.[43]

Jon Arason died in his sixty-sixth year, the twenty-sixth of his episcopate, the only Catholic bishop in the German and Scandinavian countries during the Reformation to give his life for the Faith. Fifty years passed after his martyrdom without anyone daring to write a word in favor of this great man, and almost all subsequent histories of his life are colored by unworthy prejudice. But to the people of Iceland, Jon Arason always was and still remains a national hero, of whom the country is proud. Like all great men he had his faults, the worst of which, perhaps, was his worldliness. His good qualities by far overshadow his defects. To his family he was a most loving father; he was generous, especially to the poor and needy, hospitable, loyal to his friends, affable and indulgent. Although eminently just he was a lenient judge who was loved by his subjects and sought for by many. To genuine ability as a soldier and statesman he joined rare literary talents. His writings[44] consist chiefly of poems, both sacred and secular. Many of these are still on the lips of the people. But what we most admire in Jon Arason is his upright and manly character, his unshakable loyalty to his convictions, and the heroic faith which brought him the crown of martyrdom. Justly, therefore, the Icelanders paid a noble

[43] Ibid., p. 724.

[44] Biskupa Sögur, vol. ii, pp. 509-596.

tribute to his memory when in 1910 they celebrated the third centenary of his death.[45] On the petition of the authorities of Reykjavik Solemn High Mass was sung in his honor and eloquent speeches were delivered by the most prominent men of the nation, among whom was the Protestant Bishop Thorhallur Bjarnarson.[46]

With Jon Arason fell the last support of Catholicism in Iceland. The people of Holar, deeply stirred by the news of his death, organized an uprising and the Prefect Christian was attacked and killed. But the king soon succeeded in gaining control over the country. In a short time he had by violence and force extinguished the last spark of Catholicism. All the church property was confiscated and the clergy made the salaried tools of the government, while the people were deceived as to the true nature of the movement by which changes in ceremonial practices and other outward forms were slowly and gradually introduced. For over three hundred years no Catholic priest was tolerated in the country, and it was not until 1859 that the missionaries reappeared. Freedom of worship was granted in 1874 and missionary work was permanently resumed in 1895. At present there are about sixty Catholics in Iceland ministered to by a few Marist priests. In Reykjavik they have a church and a school and also a hospital in charge of the Sisters of St. Joseph.

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CATHOLIC AUTHORS AND ECCLESIASTICAL APPROBATION.

AMONG the various causes that work harm to faith and morals not the least is improper reading. They who express surprise that the Church should venture to restrict the liberty, especially the intellectual liberty, of her subjects seem not to have grasped this truth. The members of the Church are bound together in the unity of the same faith and the same system of morals. It is obviously the duty of the Church to prevent misrepresentation or misinterpretation, especially on

[45] Each, according to Norman custom, counting 120 years.

[46] "Isafold," 8 Nov., 1910.

the part of those who speak in her name, of her dogmas and moral code. Ever mindful of her obligations, centuries ago she enacted stringent laws bearing on the printing and dissemination of injurious reading. The Sacred Congregation of the Index was instituted in 1571 by Pope Pius V for the purpose of examining, condemning, and proscribing such works. Since however an ounce of prevention is worth a pound of cure, the Holy See has ever insisted on the necessity of preventing, as far as possible, the publication of harmful literature. Diocesan bishops are admonished again and again of their obligation in this matter, especially in modern times, when a multiplicity of publications of every character, the longing among all classes for omnivorous reading, and the subtlety of our enemies in introducing their venom where least expected, have made ecclesiastical authorities unusually cautious. Pope Pius X of happy memory was by no means derelict in warning assiduously his faithful children against present-day methods and dangers. Who does not recall his Encyclical *Pascendi dominici gregis* of 8 September, 1907, which he later embodied in the Motu proprio *Sacrorum antistitum*, under date of 1 September, 1910? The scope of the present article, however, is not to lead our readers over the vast field of dangerous reading, but rather to explain, in response to repeated queries presented to the REVIEW, the restrictions that are imposed on Catholic authors, clerical or lay; and particularly what ecclesiastical permission is required for their publications.

This ground is covered chiefly by the Constitution of Pope Leo XIII *Officiorum ac munerum*, issued 25 January, 1897, the provisions of which were repeated to some extent in the Encyclical of Pope Pius X, to which reference was made above. In the preamble of this constitution we are told the reason for legislating in this matter, the history of said legislation, and the necessity of mitigating in some degree existing regulations. The Pope then abrogates the decrees that are found in the Council of Trent or elsewhere anent this question, retaining in force only the Constitution *Sollicita et providа*, which was promulgated by Benedict XIV, 9 July, 1753. Several general decrees—forty-nine, to be exact—follow, divided into two sections or titles. The first part or title, com-

prising twenty-nine decrees, contains a general prohibition of certain classes of works, irreligious, heretical, superstitious, and immoral. The second part treats of the publications that require ecclesiastical approval, the particular authority or ecclesiastical person to whom these writings must be submitted, their examination and approbation. Certain brief admonitions are added for the guidance of printers and publishers. The constitution of Benedict XIV, which is still in force, need not detain us, as it regulates the duties of the Sacred Congregations of the Holy Office and Index and their consultors in examining and prohibiting books. A Brief, *Romani Pontificis* of Leo XIII. bearing the date of 29 September, 1900, which serves as an introduction to the present Index of Prohibited Books, and which has likewise the force of universal law, dwells on the purpose, regulations, and work of the Sacred Congregation of the Index.

Books Prohibited.

To the printing and dissemination of certain classes of literature, whose chief aim is evil, the Church can never consent. First of all, the duty of the Church to prohibit with all her power books subversive of morality needs no proof. Obscene or lascivious books which *professedly* teach, treat, or narrate what is detrimental to morals can never be countenanced. An exception may be noted in regard to the classics, which, because of their elegance of style, are allowed under certain conditions, especially in expurgated editions. Medical, theological, or other necessary publications are not included in this prohibition.

While purity of morals is necessary, purity of belief is no less so. There is usually an intimate relation between a man's religious belief and his moral code. Intellectual knowledge tends to express itself in action. Christian morality would not long stand, were the foundation of dogma which supports it destroyed. It is incumbent on the Church to guard the purity of Christ's doctrines, as well as the code of morals which He has left in her keeping. These principles have been inculcated from the beginning of Christianity. They are found in the Epistles of St. John and St. Paul and in the second Epistle of St. Peter. It was none other than the great Apostle of the

Gentiles—scarcely to be accused of narrowness and bigotry—who inaugurated the practice of publicly burning heretical works; and counting the price of them, they found the money to be fifty thousand pieces of silver.[1] What a great number must have been thus destroyed at one time!

It will be apparent then that the Church cannot in any way sanction the writings of apostates, heretics, schismatics, or others, which propagate heresy or schism; or works that strike at the very foundation of religion—works which *data opera* or professedly condemn the worship of God, the veneration of saints, the institution and the effects of the sacraments, the primacy of Peter, the ecclesiastical hierarchy of orders or jurisdiction, the inspiration of the Sacred Scriptures, the clerical or religious state; works which teach or commend superstition, sorcery, magic, witchcraft, necromancy and the like, duelling or suicide; books that declare divorce to be licit, or condemned societies to be useful and not pernicious to Church or State, or which defend other errors condemned by the Church. To seek ecclesiastical consent for these or similar publications would be in vain.

Papal Approval.

The Holy See reserves to itself only in a few cases the right to sanction the publication of books. First of all, let us say that no one is allowed to republish a book which has been condemned by a special decree of the Holy See, even after such book has been corrected. The phrase until corrected ("donec corrigatur") is equivalent to the expression "until corrections have been approved by the Holy See". Permission to republish these works must come from the Sacred Congregation of the Index.

Editions of the Bible in the vernacular *without explanatory notes* require *papal* approval: which has never been given. If the usual notes of the Church, the explanations of the Fathers and theologians are added, *episcopal* approbation will suffice. The publication, while their cause is pending, of anything pertaining to the beatification or canonization of God's servants is subject to the consent of the Sacred Congregation of Rites. Collections of the decrees of the various Sacred Roman Con-

[1] Acts 19:19.

gregations are not to be published without the permission of the Congregation in question and under the conditions laid down by the same. Authentic or typical editions ("editiones typicae") of liturgical works are reserved to pontifical printers, with the consent and under the supervision of the Congregation of Rites. Under this head are contained the Breviary, Missal, Ritual, Pontifical, Martyrology, Ceremonial of Bishops, Offices and Masses *proper* to a diocese or religious order, and some other minor publications. Faithful reproductions of typical editions ("editiones juxta typicas") may be permitted by bishops, who must see that the original text is carefully followed. No one, of course, is allowed to make any change in these works. A declaration of this conformity with the typical edition, together with the *imprimatur,* should be appended.[2] A bishop, however, is not authorized to permit the reprinting separately of the new Psalter. This is still subject to the rules which govern "editiones typicae".[3]

Permission of the Holy See is required to reprint typical editions of liturgical *musical* books, and they must bear the Ordinary's guarantee that they are exact copies of the original text and notes.[4] Bishops may allow melodies or excerpts from these authentic editions, even with the addition of rhythmic signs and similar helps for the instruction and guidance of singers.[5]

Episcopal Permission.

The approbation demanded by the Church, when not reserved to the Apostolic See, must be sought from the Ordinary of the place where the work is *published* ("ubi fit publici juris, in vulgus spargitur, publice divulgatur seu editur"). This constitutes a change in legislation. Formerly the approving of a book belonged to the Ordinary of the place where the work was *printed.* A book may be printed in one place, and published or disseminated in another or in several others. The approval or permission of one bishop is sufficient. Hence a book which bears the approbation of the Ordinary of the

[2] S. R. C., 17 May, 1911.
[3] S. R. C., 15 January, 1912.
[4] S. R. C., 11 August, 1905.
[5] Ibidem, 11 April, 1911.

place where it is published, may be circulated and read in any diocese. This, nevertheless, does not prevent an individual bishop from forbidding the reading of the book by the faithful who are subject to his jurisdiction. If the work have several publishers or editors, and in different dioceses, the approval of the Ordinary of any one of these places will suffice. In a diocese where there is a multiplicity of publications, the examination of which is too great a task for the diocesan censors, the bishop may accept the judgment, the *nihil obstat,* of the censor of the place where the work is printed or where the author resides. The work may be presented for examination either in manuscript or in printed pages. The latter is the practice in Rome. Any corrections that may be demanded must of course be made before the final printing.

Works Requiring Approval.

To ecclesiastical examination must be submitted all books that concern the Sacred Scriptures (text, translations, commentaries), Dogmatic, Moral, Natural, Ascetic or Mystic Theology, Ecclesiastical History (periods, persons, councils, heresies), Canon Law, Ethics, or other religious or moral subjects; and in general all *writings* (periodicals, reviews, newspapers, not merely *books*) that have a special bearing on religion or morality, such as works on liturgy, natural law, lives of the saints, sociology from a religious or moral and not merely economical or political viewpoint. Under this head are likewise included prayer-books, books of devotion, concessions of indulgences, and the publication of Litanies, except those of the Sacred Heart and the Blessed Virgin and others that are in common use and ancient. Catholic newspapers, whose purpose is to defend faith and morals, fall under this provision. Hence in many dioceses previous permission is required to start such periodicals. The Ordinary *may* demand that each edition be submitted. Books or writings whose object is to introduce new devotions, or which narrate *ex professo* supernatural events, such as new apparitions, revelations, visions, prophecies, or miracles, require episcopal sanction.

In addition to ecclesiastical approbation where prescribed, as above, members of the secular clergy must *consult* their own Ordinary before giving to the world a *book* on any subject.

The same is true of those who belong to religious congregations that are not exempt from episcopal jurisdiction, though in practice bishops are accustomed to leave such matters to religious superiors. While the law does not demand in this case the *approval* of the Ordinary, nevertheless an opportunity is afforded him of examining the work, and of prohibiting it, if deemed advisable. The secular clergy too need the previous consent of their Ordinary to undertake the management or editorship of a newspaper or periodical. Under this head ("diaria vel folia periodica", i. e. newspapers, whether they appear daily or at greater intervals) reviews are not included, as they are rated as books; nor is the bishop's permission necessary merely to contribute or collaborate. A religious even of *simple* vows,[6] is not free to publish any book without the consent of his superior. He will obtain likewise the *imprimatur* of the Ordinary when prescribed.

Prefects Apostolic and missionaries who are subject to them must observe in publishing books the decrees of the Congregation of the Propaganda. A bishop needs an *imprimatur* for a book written by himself, if published by another outside his own diocese; if published both within and without his own territory, no *imprimatur* is necessary. It is the opinion of canonists that a bishop requires no permission for a book of which he is the author, even though he publish it solely in another diocese. Cardinals who publish books in Rome, submit them to the Master of the Sacred Palace and to the Cardinal Vicar, thus observing the general law, though probably they are not obliged to do so. The sanction of these same representatives of the Holy See is sufficient for the publication outside Rome of a book whose author lives in the Eternal City.

Diocesan Censors.

The Encyclical *Pascendi dominici gregis* prescribes that in every diocese there should be a number of censors *ex officio*. They are chosen from the secular and regular clergy, distinguished for piety, prudence, and learning, who will not be biased or influenced by improper motives. It is their office to examine works that require ecclesiastical approval. In the

[6] S. C. Relig., 15 June, 1911.

administration of their duties they shall look solely to God's glory and the salvation of souls. The dogmas and constitutions of the Church and the decrees of general councils shall be their guide. Where these are silent they shall be led by the common opinion of theologians and not by the influence of individual doctors or schools. The Ordinary will determine the number of diocesan censors necessary. One censor suffices for each work to be examined. He should be chosen with reference to his special knowledge of the matter treated in the book in question. The identity of the censor is not to be divulged to the author or publisher till he has passed favorably on the book submitted to him. Annoyances may thus be avoided, especially if the book be not favored. The censor shall give his opinion in writing. If nothing stand in the way of the publication of the book in question ("si nihil publicationi libri obstare videbitur"), the Ordinary should not refuse the required permission. This must be given gratis and in writing. It will be printed in the book itself, at the beginning or at the end, under the usual form *Nihil obstat* signed by the censor, and followed by *Imprimatur* over the bishop's signature. Greater authority is conceded to a bishop in preventing the publication of a book than in proscribing one that is already in circulation. Under extraordinary circumstances, though rarely, the bishop may allow the omission of the censor's name. For a just reason alone may an Ordinary refuse permission to publish. A sufficient cause for such refusal might be found in the inopportuneness of the book, or because it might promote discord, etc. The Ordinary in granting an *imprimatur* neither positively approves the book in question nor does he assume any responsibility for the same. An *imprimatur* is merely permission to publish. It is equivalent to a declaration that in present circumstances there appears to be no legitimate reason for suppressing the work.

Printers and Publishers.

It is prescribed that no book that is subject to ecclesiastical approval shall be printed unless it bear on the title-page the names of the author and of the publisher or editor, together with the place and year of printing and publishing. It is, however, within the province of the Ordinary who grants the

imprimatur to allow for sufficient reasons the omission of the writer's name, or the use of a pseudonym. If the work is a translation, the name of either the author or translator is considered sufficient.

The editor is the one who is responsible for the publication, the one in whose name the book is given to the public. An association or firm, as well as an individual, may be editor or publisher. Very often the editor is the proprietor of the printing office or publishing house. If the writer edit or publish his own book, there is no obligation of appending the name of the printer. In this case the work is usually published under some such form as "prostat apud auctorem". A book may be distributed in a place other than where it was printed. Several thousand copies may leave the press at the same time and be circulated later in different editions. The law demands that the place of printing and the place of publication, as well as the date of both, be given. Printers and publishers should bear in mind that new editions of works already approved need a new approbation, even though no change has been made in them. Causes might have arisen or have become known since the granting of the previous *imprimatur* that would militate against a republication. Such at any rate is the law. When however the new edition is identical with the old, the omission of a new *imprimatur* is not, according to canonists, a serious matter, where there is no scandal or contempt of authority. Translations of an approved book must also be approved. According to a declaration of the Congregation of the Index (19-23 May, 1898) excerpts or chapters edited separately require no special approbation. Nevertheless, if from various articles a new book is compiled, ecclesiastical sanction is necessary.

PUNISHMENTS.

When the Holy See proscribes a book, the prohibition extends to the whole Catholic world. No inferior may abrogate the law of a superior. To publish such a book would be to incur excommunication, the absolution of which is reserved in a special manner to the Sovereign Pontiff. Any one who, without the Ordinary's sanction, prints or is responsible for the printing of books of Sacred Scripture, or annotations or

commentaries on the same, incurs *ipso facto* excommunication. In this case any confessor may absolve, if the penitent is properly disposed. To avoid excommunication *approbation* of the Ordinary is necessary, not the *publication* of the same. In all other transgressions of the constitution *Officiorum ac munerum* punishment is left to the judgment and prudence of the bishop according to the gravity of the offence committed. He may in extreme cases, if deemed advisable, resort to canonical censures.

Redress.

When the tenor of a book is not objectionable, but only certain statements or passages which may be corrected or omitted, the Ordinary must give his reasons for refusing an *imprimatur*. Such is the force of a decree which was issued by the Congregation of the Index on 3 September, 1898. The purpose of this regulation is to prevent arbitrary action on the part of the Ordinary. Is there no appeal from the Ordinary's adverse decision? As nothing is specifically mentioned in Canon Law in regard to this particular point, general principles of law must govern us. No appeal, strictly so-called, is allowed. Recourse, however, may be had, as in other matters, to the Holy See. Meanwhile the ruling of the Ordinary is effective. Ordinarily the bishop's decision will be sustained. One bishop, nevertheless, is not bound by the refusal of another. Possibly the purpose of the author might be served by publishing his book elsewhere.

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THE SMALL NUMBER OF CHRISTIANS IN THE WORLD.

NOT infrequently it is put forward as a matter of mystery and even of scandal, that Christianity has fallen so far short of success in its appointed task of gathering to itself all the peoples of the world. A religion which, in all its undertakings, enjoys the unstinted coöperation of Omnipotence, might be reasonably expected to have accomplished, in almost two thousand years of missionary effort, something considerably more than the conversion of, let us say, two-fifths of the

human family. Distressing and perplexing must even the most stolid find the thought of the millions upon millions of human beings to whom the Divine Redeemer, with His saving words and works, is as if He had not been. In the absence of explanation, one seems driven to the conclusion that great mystery and, perhaps, not a little scandal attach to the matter.

Considerable mystery, without doubt, does attach to the matter, as need hardly be said to those who at all take thought about the ways of God with man. Without lapse of time, the Omnipotent God, had He so desired, could have communicated to the whole world the news of the Redemption, and at once could have brought all peoples to the submission of faith. He could have dispensed entirely with human instruments, or, having elected to use such instruments, He could have so empowered them from His own unlimited power that nothing could have held them from prompt and complete world-conquest. For reasons into which we have small power and no interest to search, Divine Wisdom chose to leave in the hands of men the cause of Christian progress, chose, therefore, to leave that cause subject to all the limitations and vicissitudes of a human apostolate. He would not wholly stand aside; no, He would lend His aid, now by inspiring and sustaining His chosen messengers, now by enlisting strong natural allies, now by opening up new fields, and occasionally perhaps by beating down excessive opposition. Yet for all that, He would leave the work of conquest mainly in human hands and largely at the mercy of whatsoever things have power to hamper, to restrain, to prevent, or even to undo, the success of human endeavors. Around this matter of Christian expansion, then, hang such clouds of mystery as hang around all other matters of revealed religion. Where this truth is not held in constant remembrance, no right judgment is at all possible. God, we insist, has taken counsel with Himself, and, for reasons which He has not disclosed, has decreed that by human agents should His religion win its way, through trial and difficulty, to universal dominion.

Mystery there is, assuredly, but, be it added, not scandal. On the contrary, from any true view of the matter must arise admiration and wonder. Certain as it is that God has decreed to depend for progress on human agents, equally certain is it

that only by long, stern, and glorious struggle, have such agents succeeded in wresting from the powers of darkness even the present limited Christian holdings. Over an agonizing way and against every manner of foe, the religion of Christ has had to win each least advance, and only through unnumbered miracles of grace has it at length achieved the results we see. Only by the further multiplication of miracles upon miracles could it have come into greater possessions. Results, viewed merely in themselves, offer the most insufficient grounds for judgment. Just judgment is possible only to him who carefully reads through the long story of the centuries of struggle, and so puts himself in the way of understanding over how great obstacles, and through what heroic labor, and by what astonishing favor of Heaven, the boundaries of Christ's kingdom have been extended. Volumes would be necessary for the putting of the matter in its true light, since, to say the truth, very little less than the re-telling of all Church history would quite suffice. Happily, however, even in a short paper certain larger facts can be recalled, to serve, at least in some small way, as helps against false and distressing notions.

At the very outset, to proceed chronologically, history with much insistence bids us to recollect that God's Church, for the first eight hundred years of her life, was obliged to struggle desperately and uninterruptedly for the possession of the old Roman world, and, furthermore, that only through the most heroic efforts, wonderfully sustained and supplemented from Heaven, was she finally even in part successful. This old Roman world, broadly outlined, extended from the Euphrates River on the east to the Atlantic Ocean on the west, and from the Rhine and the Danube on the north, to the deserts of Africa on the south. It constituted the whole civilized world when the Apostles began their labors. Naturally enough, it was the world to the conquest of which the Church directed her first efforts, and, what greatly concerns us, it was the world to the ultimate conquest of which she was to find necessary eight centuries of labor. Now against one enemy, now against another, she had to battle for possession, and in the end, after all her brave battling, she held as her own only a rather small part of the field. From that old world subtract

Spain, north Africa, Egypt, and the East to Asia Minor; to what remains, add Ireland, Scotland, and western Germany; in the result, behold the whole Christian world after eight hundred years of constant, heroic conflict. At once, we may affirm, not a little light is cast on the subject of our interest.

Against what enemies and by what superhuman efforts, Christianity won and maintained even such small holdings, both sympathetic and unsympathetic historians have recorded. For the first three centuries the battling was against the mighty Empire of Rome, heartless and determined. Modern historical research has confirmed with emphasis the traditional estimate of that unequal conflict, hopeless but for God's superabundant aid. The Edict of Milan proclaimed the victory; it was not a concession but an acknowledgment of the Christian triumph. Yet, as was soon painfully apparent, if it proclaimed victory, it also sounded the call to a new conflict. The disrupting interference of Emperors, and, even worse, the rapid influx of pagans, once the Empire had smiled on the erstwhile hated cult, hurried God's Church into a new warfare hardly less terrible than the one just ended. Not all her powers, without God's special intervention, could have saved her from the moral, doctrinal, and constitutional enemies which now warred on her from within her very fold. Once again, however, she wonderfully struggled forward to victory, but, this time, before she could quite grasp the crown, new foes had come upon her, and a new and very different struggle had challenged all her powers. The story of the coming of the barbarians in the fifth and sixth centuries is too familiar to need recounting here. Suffice it to say that the invaders just about brought to naught the fruits of all former labor, and threatened even to destroy the Church itself, as they did actually destroy the great Empire of Rome. Into a third struggle, then, the Church, with ranks reformed and with God once more powerfully aiding, threw all her strength, and still a third time fought through to victory; by the end of the eighth century, she was in assured if not perfect mastery. But, sad to record, while she thus fought, another enemy, the Mohammedans, came up out of the East, and violently swept from her grasp the vast regions from Asia Minor through northern Africa to the Pyrennees in Spain. Small, we have

said, was Christ's kingdom after eight hundred years of labor, but, to those who thus recall, even in outline, the vicissitudes of those years, it seems not small but large. To such, the wonder really is that the kingdom had so great extension, or, rather, that it had existence at all.

In the following period of, let us say, some seven hundred years (814-1492), this kingdom of Christ pushed out its boundaries to the limits of the available world. To the north and to the east in Europe went on the work of conquest until practically all the peoples of Europe were enrolled under the banner of Christ. Thus, to the north, Denmark, Norway, Sweden, Finland and Lapland, and to the east, the numerous Slav and Hungarian countries, including a considerable part of Russia, were brought to accept the Gospel. We should, perhaps, add that even in Iceland, and, for a time, in distant Greenland and in inaccessible China, remarkable conquests were made. Also, that if in Asia Minor and in a goodly part of south-eastern Europe, Christian control was finally forced to yield to Turkish control, Spain in the west, thanks to a kind of perpetual Crusade through the whole period, was at length won back to Christ. Such, then, in large outline, were the gains to Christ's kingdom in this second period.

Small advance toward the great goal, one is tempted to say, but once again, on reflection, one is forced to readjust one's estimate. The way itself was terribly beset with difficulties, in character not unlike those which, in a later day, empurpled with martyrs' blood the way of progress among the American Indians. More adverse still, the spirit and the energy of the kingdom within the old borders were, for long stretches, ruthlessly trampled upon and all but crushed out. Thus, in the ninth, tenth, and eleventh centuries, mainly because of a second barbarian invasion—Scandinavians on the west, Saracens from the south, and Hungarians from the east—this old kingdom was so overwhelmed by misfortune that, had it been only human, its very last spark of life must have been extinguished. So, also, in the fourteenth and fifteenth centuries, this kingdom was again so brutally set upon by enemies that once more only through Heaven's special favor was life itself preserved. Even the two centuries of happier memory, the twelfth and the thirteenth, were not without their absorbing and exhaust-

ing trials and their still more absorbing and exhausting labors for imperative old-world causes. With much justice, then, may we assert that the missionary achievements of the period can appear small only to one who closes one's eyes to the correlated findings of history. It is, in reality, a great glory that, in such troubled and distracted centuries, was to be found the zeal of right quality and quantity for the conquest to Christ of so many uncivilized peoples.

Greater glory still, the zeal was to be found for even larger conquests, and would, in fact, have won such conquests but for a certain impassable barrier. The available world, be it remembered, was limited on the east and on the south by what may be properly termed the Mohammedan wall. Between Christendom and the rest of the known world stood the hordes of Islam, offering in themselves no field for "the pacific arts of the missionary", and yielding no passageway to the missionary fields beyond. Such did all men of the time conceive to be the fact. What chiefly interests us, however, is the attitude of Christians in presence of the fact. We have already made mention of the long conflict by which the Christians of Spain, in real crusading spirit, finally drove from their land the terrible Moslem invaders. Of the Crusades proper, we may say in the words of Father Thurston, S.J.: "The same zeal which had formerly sent men to preach the Gospel to the heathen in the unexplored tracts of northern and central Europe, now led them to brave the hardships of a military campaign two thousand miles from home on the torrid strands of Palestine and Egypt. The work was less edifying, the results were less happy, but the same spirit of generous self-sacrifice in the cause of Christ inspired both the one movement and the other." More edifying and also more directly pertinent to the matter of our interest, is another truth which the same writer will recall for us. He writes: "The famous Raymund Lull, the *Doctor Illuminatus,* who died a martyr at Bougia in Tunis in 1315, and is now beatified, was only one of an immense band of missionaries who, during the thirteenth, fourteenth, and fifteenth centuries, never ceased in their efforts to secure a foothold in Morocco, Tunis, Algiers, Lybia, Egypt, and Abyssinia." Finally, we recall that in the fourteenth century Christian missionaries, making their way

to the distant East over a circuitous and perilous trade route, actually established Christianity in the chief cities of China, only to disappear mysteriously and almost without record. Such facts, even thus simply recalled, help us to understand how hopelessly confined was the available mission-field of the period, and how impossible were greater gains for Christ until a Columbus and a Vasco da Gama should open up new worlds for conquest.

In the last decade of the fifteenth century, the discovery of America and the finding of a new route to the East (1498), joint results of long-continued searchings for a way round the Mohammedan barrier, released Christianity from the former restraint and gave it vast new fields for missionary labor. At once the challenge of opportunity was accepted; while yet the news of discovery resounded in the astonished ears of Europe, already, in distant East and in distant West, were raised the pleading voices of the apostles of Christ. It was, as is well known, the glorious beginning of a period which, in heroic zeal at least, was to run on gloriously through four centuries even to the present hour. Unhappily, however, results seem hardly to have kept pace with effort; territorial expansion, it is true, has come in goodly measure, but not corresponding growth through the conquest of new peoples. Thus, in the vast worlds of Asia and Africa, together holding almost two-thirds of the human family, are to be found, at the end of these four centuries, comparatively few Christians, in all not so many as to constitute one-twentieth of the whole population. Nor can it be said that such failure is offset by missionary successes in the two Americas, inasmuch as such successes have brought, in point of numbers, relatively inconsiderable gains of new peoples. In truth, this latest missionary period, viewed for the moment only in results, seems to present to the questioning Christian a very distressing problem.

The problem, however, is not nearly so distressing as it at first appears to be. Through all this period, one must remember, the life of the Church in the old world was a life of bitter, unremitting warfare, in which was taxed to the utmost and all but exhausted every resource, spiritual and material. The period which was beset at its dawning by the dreadful Refor-

mation, and at its close by the century-long Revolution, could hardly be considered, to say the least, a propitious period for the exercise of the foreign apostolate. A brief survey of conditions at the beginning of the nineteenth century will somewhat help to give fuller meaning to these words. Father MacCaffrey has a paragraph well worth quoting. He says: "The suppression of the Society of Jesus in France, Spain, and Portugal, and the expulsion of its members from the colonies where they had labored so fruitfully, deprived the Christian neophytes of their most trusted advisers, and drove many of them to return at once to the rites they had abandoned. In America, in Africa, in China and Corea, the suppression of the Jesuits meant the total or partial destruction of the work that had been accomplished by years of sacrifice. At the same time, the outbreak of the French Revolution led to the confiscation of ecclesiastical property, the dissolution of the religious congregations, and the closing-up of seminaries and colleges which had been established for the education and training of the missionary volunteers. The supply of priests from France, Spain, and Portugal was suddenly stopped, and as the missionaries died out no new recruits were at hand to take their places. Finally, owing to the French occupation of Rome, the energies of the Congregation of the Propaganda, which was entrusted with the general supervision of the Catholic missions, were paralyzed; the local superiors did not know where to seek for direction; and, as a result, a general chaos and confusion supervened." Reasonably, then, may one claim that, had home conditions been different through this period, very different would have been the story of missionary successes in distant lands.

Much the same may be affirmed of conditions in the distant lands themselves. Of the West, little need be said other than that expansion there, if it was mainly territorial, was remarkable, and, what is more to our interest, it made heavy demands on the painfully limited missionary resources of the afflicted Church. In the task of establishing Christ's religion in North and South America, the Church, it is true, dealt, for the most part, with old Christians, emigrants from Europe; but, equally true, she found the work a very real missionary work, and, of necessity, a constant, heavy drain on the general missionary

reservoir. Consequently, in turning to hostile conditions in Asia and Africa, one cannot afford to forget by how many and by how great labors in North and South America, and, for that matter, in Australia, were depleted even such missionary resources as old-world misfortunes left to the Church.

As for Asia and Africa themselves, not much of all that should be said can be said here. Certain larger facts, however, promptly come to mind and may be briefly noted. Thus, it may be set down at once that, of these vast worlds, the Mohammedan countries, and Africa as a whole, and Japan, really constitute a negligible part of the problem. Nothing short of stupendous miracles, tirelessly repeated, can ever give to Christianity any reasonable ground for hope of Mohammedan conquest: Africa, in any large way, has been a possible mission-field for scarce a century; Japan, closed to the outside world for over two centuries, was again thrown open only some sixty years back. At once, then, the problem is reduced almost a third, and is left hardly more than the problem of India and China. In these two countries, as no one is likely to deny, conditions and events have been supremely hostile to Christian progress. Thus, to enumerate without comment, there have been the impregnable civil, social, and religious customs and institutions, the long and destructive Rites Controversies, the occasional persecutions, the eastern trade and state policies of Christian peoples, and, finally, the scandal of dissenting and rival Christian apostolates. To round out the sad story, we must add that to these countries applies in a special way what has been said in general about the harm done to foreign missions, during this whole period, by the many Church misfortunes in Europe. Small wonder, then, that after four centuries the many millions of Asia and Africa are still unconverted to the Gospel of Christ.

Over an agonizing way and against every manner of foe, history now warrants us to reassert, has Christianity had to contend, century after century, for coveted expansion, and only through bravest battling has it been able to advance, conquest by conquest, even to its present limited holdings. History, in fact, the further it is consulted, leads us the further to wonder, not that so many millions are still in darkness, but, rather, that so many millions have been reclaimed. It would

have us to understand that nothing short of unflagging Pentecostal zeal, bountifully sustained and supplemented from Heaven, could have been equal to the burden of a work so difficult and so extensive. No need to appeal to it further for detailed account of the apostolic laborers themselves, though it is eloquent with the splendid story. With proofs unto weariness would it attest that missionary zeal has matched against all opposing forces a heroism which, scorning even cruelest tortures and death, has given to each succeeding age its highest examples of fortitude and courage. Not even may we delay to draw a lesson from more recent missionary annals, though, not to fail wholly in justice to this later-day zeal, we may quote Chateaubriand's well-known tribute to the laborers of a century ago: "Neither oceans nor tempests, neither the ices of the pole nor the heat of the tropics, can damp their zeal. They live with the Esquimaux in his seal-skin cabin; they subsist on train-oil with the Greenlander; they traverse the solitude with the Tartar or the Iroquois; they mount the dromedary of the Arab, or accompany the wandering Caffir in his burning deserts; the Chinese, the Japanese, the Indian, have become their converts. Not an island, not a rock in the ocean, has escaped their zeal; and, as of old the kingdoms of the earth were inadequate to the ambition of Alexander, so the globe itself is too contracted for their charity." For our purpose, however, it is enough that we attend merely to what history, in every chapter, tells of the hostile forces which, ever arraying themselves in bitterest opposition to each least Christian advance, have made the winning of the present Christian millions an achievement beyond human words of praise.

The sum-total of Christian conquests, set over against the unlimited divine commission, may seem distressingly small to those whose range of vision extends not beyond the present, but not to those whose eyes can range across the centuries and can take in at least the larger facts of history. Certain it is that the fuller one's knowledge of the past, the less one's discomfiture at the thought of present Christian boundaries, or, rather, the higher one's admiration and pride at so much gain against impossible foes. God, without doubt, easily could have overridden every obstacle, and with slightest effort could have added conquest to conquest, even as He could have raised

up children of Abraham from the very stones of the street. So, had He wished, He could have put His cause above dependence on human agents and out of the reach of human harm, even as, at a word, He could have summoned to His own aid more than twelve legions of angels. Not such, however, is His way of dealing with His interests among men; wonderfully He protects and furthers these interests, but never does He take them from the hands of His human agents. Only with this divinely decreed dependence do they quarrel who, knowing aught of the past, still cry out against the halting progress of Christian expansion. To all others, the present Christian holdings, viewed in the light of history, rightly appear to constitute a triumph too great to have been won by anything short of the most heroic missionary zeal, supported, directed, and miraculously empowered through the centuries by Omnipotence itself.

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ON UNDERSTANDING SCHOLASTIC FORMULAS.

THE author of *Clerical Studies* writes on p. 70: "It has been the experience of the writer for many years that of those who have been taught Scholastic Philosophy only in Latin not more than one in a half-dozen brought away much more than a set of formulas with only a very imperfect notion of their meaning, though not unfrequently accompanied by a strong determination to cling to them all indiscriminately, and at any cost." This passage seems appropriate here as suggesting the drift of the title of this paper. It is reproduced for this purpose and not with a view to discuss the merits of a course of study represented as producing little more than a spirit of unreasoning loyalty in the students. Though even thus considered much might be said from a Catholic outlook in appreciation of it. For in view of the odd inaccessibility to metaphysical ideas, and the consequent superficiality, so noticeable in the votaries of Positive Philosophy, it will be readily admitted that a system or method which fosters in seminarians a wholesome disposition to cling to the formulas of metaphysics at any cost, though of course not indiscrimi-

nately, does a commendable work for them. Yes, a necessary work, if they are ever to master theology; for in the measure that they know metaphysics will they understand Dogma. But it is not the intention to enter into so large and so important a question. The object aimed at is much less significant. In the meantime it would be interesting as a side-light to be told just what years of experience revealed in the case of those who were taught Scholastic Philosophy only in the vernacular, or in a hybrid form. As no data are furnished on the point, the philosophic status of these uncovenanted ones must be passed over with the debatable remark that the former, under competent instructors, had an even chance in the race with their latinized brethren; and that the latter most likely developed true to the type they were fashioned after. It may be also observed in passing that another interesting bit of knowledge afforded by experience in this matter is to the effect that ninety-nine per cent of those who ever did get a familiar acquaintance with Scholastic formulas got it "only in Latin". The writer quoted does not proceed in as many words to account for the condition he describes, but the context clearly implies that he considers it was due very largely to the exclusive use of Latin in the lectures. This is another specimen of these easy allegations that one could wish for more proof of. *Post hoc, ergo propter hoc,* is bad logic; and this is the only argument offered in explanation of the alleged results. At the end of the chapter, however, it is intimated that the outcome referred to may be traceable to other source than the medium of instruction. In regretting the subsequent lack of interest in philosophic studies this writer concludes that the student's unconcern to see more of the matter studied, is a proof that he has seen very little in his course; or, as he dryly observes, "It may be because little has been rightly shown him" (p. 73).

The study for mastery of Scholastic Philosophy is beset with many difficulties to our English caste of mind, and peculiar methods of philosophizing (both delightfully illogical, except *juxta viam suam*), but the use of Latin as a medium of instruction is certainly the least of these. The proof of it is that this subject-matter is vastly more elusive and intangible in an English translation than in the original. The native obscurity

of metaphysical features is not clarified by a vernacular medium. They are always seen through a glass darkly. Perhaps it is that a Latin setting somewhat reflects the meaning; at all events in becoming familiar with the *milieu* where these principles grew up, we more readily grasp their significance. Moreover, the modern mind's appraisal of the metaphysical in general is not inadequately represented by "The poet's eye in a fine frenzy rolling", etc. And we, rather sensibly indeed, refuse to take seriously the result of such performance, or defer to it as a fundamental in scientific research. In the language of current philosophic literature, "These things are not verifiable". In our effort, then, to acquire Scholastic Philosophy this cant about its unverifiableness—its being only Platonic, when it is not altogether puerile—has to be got rid of. The student must learn to recognize the aptness and reliability of abstract reasoning as a scientific standard between the imagination of the poet, on the one hand, and the animal aplomb and stupidity of positivism on the other. To this end some appreciative knowledge of the intellectual atmosphere in which metaphysical ideas flourished, and an acquaintance with the methods of cultivating them practised by their advocates, doubtless constitute a valuable ally, and the conciliation of this ally, the acquisition of the "historical estimate", is, it would seem, the natural accompaniment of the study of Latin.

But a caveat must be entered here. It is mere pedantry of the schoolmaster type to pretend that the sense of Scholastic formulas can hardly be construed in the vernacular; implying thereby, as is always implied, that it can be easily got at in the original, and that you have but to drench the student's mind with Latin literature and philosophic lore will forthwith thrive under the compelling influence of "the last enchantment of the Middle Ages". Metaphysical notions are evasive in any language, and to plead the lack of Latin after four years' study of it is to offer a poor excuse for not understanding them. A modicum of Latin suffices, but some other qualities *are* essential.

Of course it would be unreasonable to indicate a particular factor as the sole agent responsible for an effect that is evidently the outcome of a variety of causes. But it is a safe

venture to say that if our five unprofitable students failed to get correct notions of the meaning of certain formulas, it was *not* because of their little Latin, but because of the false assumption, perhaps the official assurance, anyway, because of the misleading impression, however obtained, that an English translation expressed the meaning of the original. This "only in Latin" argument is altogether unequal to the burden of responsibility usually imposed on it. It is a serviceable, though a transparent mask. To put it on is not to hide the true features, but to adopt the ostrich-like method of concealment; and this device helps to make evident the truth that the wearer has "only got the tune of the time and outward habit of encounter; a kind of yeasty collection; and do but blow him to his trial—the bubbles are out".

It is a notorious fact, easier to understand than explain, though susceptible of proof, that the difficulties of acquiring a competent knowledge of Scholastic Philosophy increase with the attempt to learn it in the vernacular. And the daring adventurer who should hazard this method would have to be rather cleverer, and incomparably more erudite than his Latin associate to be successful. It will be objected, of course, that it is obviously a disadvantage to be obliged to study philosophic principles in a foreign tongue. It may be granted that this is true, in a sense, but in the circumstances it is nugatory as an argument. If this were the sole motive, the only gain in the study of Latin, then such compulsion would be a real hardship amounting to a useless tyranny in a liberal education. But so long as Latin is studied for other reasons, and gives satisfactory results, this objection will remain an empty protest. Anyway, in the present instance, all other considerations apart, it is available only when a translation would furnish the coveted knowledge in less time and in as full a measure. But if, as is the case, in following a version in the vernacular the student "draws at each remove a lengthening chain", then the question assumes an aspect that negatives the argument. Moreover, and this is the burden of complaint, in proportion as we depend on a literal translation, we incur the almost inevitable consequence of mincing vocables that "keep the word of promise to the ear and break it to the hope". It is not far to seek the proof of this. We are then

using a verbiage, which, at the first blush, and in the last analysis says nothing to the point, and says it badly. However profitable these word-for-word renditions may be for the grammarian, to the philosopher they either convey no sense at all or suggest an erroneous one. For there is not alchemy enough in the words of any language to transmute by a verbal version the principles and formulas of a scientific system into the intense meaning and connotation of the original. This is true in the fullest sense in reference to Scholasticism.

The problem then that confronts us is to impart the genuine meaning of certain Scholastic formulas to our five Latin-deaf students, and resorting to translation won't solve it. This assertion may be verified by contrasting some of the formulas that were but vaguely apprehended, with others which the students easily understood. The reason for the results in both cases will be apparent and we shall then be in a position to assign causes. These formulas are legion, and the reader can help himself. The present purpose will be best attained though, by taking a few Scholastic dicta whose equivalents are found in Positive Philosophy, and are recognized as axioms of modern science. If these when translated furnish but a hazy notion or a trivial one, and yet are full of philosophic sense when rightly understood, then we must say, *Hinc illae lachrymae!* Take the familiar dictum about efficient causality as observed in the activity of nature and formulated thus: " Omne agens agendo repatitur," or, " Omne agens patitur ". From the days of Aristotle to St. Thomas, and after, this principle was so well understood and hacked that it became axiomatic. Doubtless it was as trite in the quadrivium of those days as the axioms of Euclid, or the law of definite proportions in chemistry are in the colleges of the present. It certainly was fully operative as a scientific principle with the philosopher of the Middle Ages. It had passed through the medium of the commonplace and postulate stages, and almost took the rank of a self-evident truth. But translated now to the best advantage, the result is not very illuminating. If you proposed it, neatly done into English, to an educated scientist of to-day, as a proposition fraught with wondrous possibilities, he would have to be very well educated indeed not to laugh at your simplicity. And yet the meaning of this

seemingly jejune expression, this "jargon of the schools", is practically the same as that of Newton's great principle, "Reaction corresponds to action; they are equal and opposite".

Another example occurs in, "Agens quo longius extenditur eo magis decrescit". The sense here is not so elusive; but construed to fit into physical science, how unwieldy it becomes. Could our students be blamed for not guessing that this dictum meant, "The particles of matter attract each other inversely as the square of the distance"? The rub is that these formulas are flouted nowadays; whereas, after passing through the same process in the modern scientific refinery as they were subjected to in the intellectual atmosphere that produced them, and in the system that sanctioned them, these Scholastic aphorisms have become the guiding principles of present-day science, wafting a cloud of incense to their miscalled first enunciators. True, they still come unto their own, but, alas! five in every six of their own receive them not. Let us take a third example. This shall purposely be absurd on the face of it, yet literally true when rightly understood. It is the old hackney without horse-sense—"Corruptio unius est generatio alterius". The unfortunate five would be much enlightened, no doubt, when their imperfect notions were supplemented by number six translating, and perhaps commenting thus, "Ah, yes, how well the great Newman expressed it in that most delightful of sermons, The Second Spring: 'Dissolution does but give birth to fresh modes of organization, and one *death* is the parent of a thousand *lives*'." Now, the fact is this saying as it stands states an absurdity. This will bear bringing out. No reputable philosopher ever maintained that corruption is generation, that decay is the cause of life; that putrefaction or dissolution is in a real sense the source of live organization or an essential *antecedent* of new and fresh vitality. Reason persuades us all that corruption cannot mean generation, and biologists assure us that reason tells true; so do Thomists: "Corruptio enim est via ad non-esse sicut generatio est via ad substantiam".[1] This sentence goes to the heart of the matter, and is conclusive. Still, the above-cited dictum will pass muster as it is in any circle where Scholastic Phil-

[1] St. Th. in IV Metaph. lect. 1.

osophy is rightly understood. And it synthesizes quite aptly the truth of a fact of daily occurrence. The Scholastics had a method of classifying phenomena according to their causes. In the observation and study of procreation they followed the same method, and thus propounded this principle. In defence of it a Thomist would explain about as follows: Generation has two aspects, *in fieri,* and, *in facto esse.* Viewed as an accomplished fact, it is instantaneous; as a natural process of reproduction it is of gradual evolution. This phase of the phenomenon is the one that concerns us here. Generation thus considered is always linked with corruption; hence, this latter may be set down, in general, as a necessary consequence of generation. Speaking more directly to the purpose, however, and scientifically, generation precedes, for, regarded in respect of the formal, efficient, and final causes, it comes before corruption. But viewed in reference to its material cause, the opposite is true, and corruption is an essential antecedent of generation. Now, as the wording of this formula was worked out, and rightly so, with a view to the material cause only, and since that same is called *corruptio,* we very properly say as we do. He would then explain what was meant by the material cause somewhat like this: The procreation of progeny is effected by the intervention of a progenitor. And, when the work of generation is in the act, the semen, which is intended by nature to produce the offspring, is detached from the parent organism. This is called the material cause of generation. And since the doing of this kind of deed is a *quasi corruptio,* inasmuch as the progenitor loses something of itself, we quite consistently establish the dictum. And we are not to blame if you misconstrue the meaning, any more than a modern scientist is responsible for my not understanding that by "gas pressure" he means the incessant bumping of the molecules of a volume of gas against the walls of the retaining vessel; or that by the word "temperature" he indicates the measure of the velocity at which the molecules of a liquid in a receptacle are moving, and shooting out of it in what he calls "evaporation". As one of your own philosophers puts it, "A little learning is a dangerous thing". Of course, he would put this with incomparably more dignity, force, and terseness in Scholastic language. He would have started out thus:

" Corruptio unius est generatio alterius? Distinguo: est generatio passiva, id est, origo viventis, etc.; nego; est generatio activa, scil. actio qua vivens producit sibi similem in specie, subdistinguo: respectu causae formalis efficientis, et finalis, nego; ad causam materialem quod attinet—transeat; vel concedo ". Then would follow a lucid exposition, of which the foregoing is a poor imitation with a foreign accent. But this is " juggling in words "! Yes, and as you value your reputation for " adapting the philosophic tenets of the past to the needs of the present day, and, adjusting them to the trend of modern thought ", pretend to know nothing about it, and be a popular though unconscious " synthesist ". It is plain then that, instead of an absurdity, we have in this formula a definition, rather deftly made, of active generation, and that the notion it contains is in no way associated with putrefaction. We must construe it: " Fertilization is generation ", or call it simply " mating ". All of which seems quite understandable, and is in exact agreement with the science of biology. The point here, in quest of which we have gone so far afield, is that the attempt to translate this formula into the vernacular as above-sketched, not unduly it is hoped, constitutes the only absurdity connected with it; and that this is ample reason to account for the unsatisfactory results remarked upon, without having recourse to the " only in Latin " theory.

This phase of the appeal might be here allowed to rest with the jury. " Satis enim verborum fecisse videor ". But before proceeding to a further aspect of it, a piece of corroborative evidence will be offered. Lest it should be countered that these examples have been merely industriously chosen; that they are isolated specimens not really characteristic—the subjoined extract is presented to show that both they and it are in reality true types of a system. This selection contains an instance in another sphere of the enigmas to be met by the student who has lacked deference for " the form of sound words " because of the meaning they enshrine, and lightly attributed all backwardness to the prevalence of the Latin germ. " Concedimus et impertimur plenariam indulgentiam et *remissionem* omnium peccatorum, etc., etc." [2] This is the usual form of language. Of course, it is correct; and equally

[2] An Encycl. Letter promulgating a Jubilee Indulg.

of course it means what it says. What? But even the Holy Father can't remit sins extra-sacramentally! Does he claim to? Why, yes, listen: "We grant and impart a plenary indulgence, and *remission* of all sins". Of course, the Indulgence part is all right, but that about the "remission of sins" is wrong. Ah, no. "The form of sound words" is never heretical. But the expression "remission of sins" has no meaning, except when used in reference to the sacraments, and they are not intended here. Exactly. And for that reason this form of words can't be employed here. The words are "remissionem omnium peccatorum", and they are as theologically, and exactly correct as the English verbal equivalents are doctrinally wrong. Bah! that's a quibble. No, it's merely a recognition of scientific language. The English translators of such documents seem to think so too, for they often, if not always, omit the word "remission" in their versions. They thus, as knowing what "remission of sins" means in English, show their appreciation of the difficulty. A more palpable proof could hardly be found of the inadequacy of literal translations. What a tedious chapter of explanations must be gone through in defence of a word that to all intents and purposes seems to have been inadvertently used. This is the kibe that puts us to our slipper, for theology and philosophy know not "seems". We must find out all about "reatus culpae" and "reatus poenae" with their tangles of "temporal" and "eternal" before we can understand the propriety of using the word "remissio" in this context.

Enough of digression, though. Let us now see what becomes of the meaning in an actual translation of one of these formulas into the vernacular; even when carefully done, and with an eye to Anglo-Saxon phraseology; which, of course, is usually obsolescent English. Happily for the purpose we have a live example at hand. There is a well-known aphorism current in metaphysics to express the Aristotelic rationale of the origin of material forms, viz., "Formae de (or e) potentia materiae educuntur". This, like all of its kind, is of course a precipitate that had for ages been held in solution in the alembic of the human mind. And it must be so regarded. It purports to be a description of the process involved. The ever-changing, though still abiding activity of forms in

nature had always arrested the attention of investigators. Eventually, the consensus of philosophic opinion appears to have crystalized in this aphoristic dictum. In a previous number of the REVIEW the meaning of this formula came up for discussion. The present writer proposed that the rendition, "Forms are educed from the potency of matter", did not even approximately express the notion contained in the original, and, as an explanation of the true sense, the following was submitted: "Forms presuppose in matter an appetency for, and a capacity to retain them, and are produced in, or induced into matter whenever these dispositions are at hand". In the same issue another formula, "Creative eduction *from* the potency of matter", was characterized as being the former twisted into an antinomy.[3] A writer in the January number, p. 93, resents all this, under the saving title "Propriety in the Use of Words". He condemns the foregoing paraphrase of the aphorism, and sets up a defence of the hybridized formula animadverted on. As the two points in dispute have a direct bearing on the object of this paper, it is purposed to examine them in detail. We shall thus have a further proof of the inability of literal translations to convey the "sound sense" of scholastic formulas; and when this is wanting it is a mere ineptitude, examples of which will be treated below, to pretend that verbal identity preserves "the form of sound words". This writer objects to the foregoing explanation of the Aristotelic dictum on the grounds that it not only fails to bring out the meaning, but deprives the formula of all significance as a philosophic adage. Now, the aphorism is so axiomatic in metaphysics that one might as easily prove the whole greater than its part, as attempt a defence of the paraphrase into which it has been turned above. But it can be canvassed on its own merits, and without further ado it will reveal its proper complexion and import.

POTENTIA.

At the outset, it must be observed, as this writer seems to have overlooked it, that the notion involved in the word "potentia" of the formula refers to "potentia *passiva*" only. It

[3] ECCL. REVIEW, Nov., 1915, pp. 565, 566.

is objected, then, that the paraphrase "empties the aphorism of its meaning". The writer instances the signification assigned to "potentia' as an exhaust of the sense, and protests that this word cannot be made to signify impotency, or simple possibility. Well, it might be granted that such was the intention; for, besides promoting courtesy, this concession would tend to heighten the effect of the language used by giving it the force of a paradox. But no such vividness can be claimed for the original. Here is what has been so oddly interpreted: "The English equivalent of *potentia* in the context is really impotency, impuissance, or possibility". And this was premised in the effort to express in English the meaning which the word-for-word version above cited so miserably travesties. Just how this sentence furnished the paradox singled out for censure is of interest only as suggesting that in appraising it the interpreter probably eschewed the French word because its Latin analogue was not readily recognizable, and would therefore lessen the advantage of equivocating, which is the usual means of keeping orthodox in these matters, and which is the method deplored. Not of course because it seems to safeguard orthodoxy, but because it imparts no information. For it talks a dialect in English, intelligible, it is true, to those who have studied the subject-matter in the parent Latin, but one that suggests nothing to the student or inquirer—except, perhaps the idea that Scholastic Philosophy is the prototype of Emersonian transcendentalism. At all events, "In potentia contineri illud dicitur, cujus non actualis entitas, sed *possibilitas* est in alio, quatenus est in illo unde fieri potest".[4] Such is the expert testimony of a competent expounder of St. Thomas. The claimed equivalency is therefore verified *a fortiori*; as the English word "possibility" means much more than the Latin *possibilitas*; this having a very restricted sense in metaphysics.

Induced into Matter.

This writer proceeds to show that the above expression is another exhaust of the sense as given in the paraphrase. He does it thus: "It is proper to say that the sculptor *educes* the

[4] Pesch, *Phil. Nat.*, V. I, p. 243.

form from the *potency* of the marble, because it is latent there." Now, as the wording of this aphorism actually involves a metaphor taken from art, we have here the pivot on which the question of its meaning turns. As artificial agents operate to produce a desired effect, so, it has been inferred, do the forces of nature. How, then, do artists, and consequently natural causes, operate? St. Thomas tells us: "Artifex . . . potentiam materiae non confert ad recipiendas formas quas *inducit* . . . formae quas *inducit* artifex," etc. (2 dist. 18 q. 1). Again: "Sicut enim instrumentum *inducit* effectum principalis agentis . . . ita secunda agentia *inducunt* effectum primi agentis . . . et *inducunt* proprios . . . effectus in quantum. . . ." [5] "Igitur forma generantis est principium actionis ut forma substantialis *introducatur* in generatum." [6] And to include every action under the sun, as it were, he has this: "In morte animalis quaedam forma imperfecta *inducitur* in materiam. . . ." (*De pluralitate formarum*). According to St. Thomas, then, it is correct to say that the artist, living organisms, lifeless matter, and even the agents of dissolution *induce* the forms into matter. Hence the expression "Forms are induced into matter" is not only unexceptionable, but brings out the real meaning. Of course the version, "The agent educes", is in common use, and is proper enough as a sort of hyperbaton, or catachresis—so called in Rhetoric. It can hardly be cited as a proof that the direct form is wrong though. But while this writer's language, thus explained, is allowable, the reason he gives to prove its aptness, viz. "because it (the form) is latent there", being erroneous, rather shows that the language itself needs an apology. Latent, in the context has no available sense in English. True, the condition spoken of might be called "latitation". Then, you would have to issue a "latitat" to educe it from its lurking. But St. Thomas puts a quietus on such mistaken notions: "Multis error accidit circa formas,—ex hoc quod . . . et ex hinc processit error eorum qui posuerunt *latitationem* formarum, — et ideo non invenientes ex quo formae generantur posuerunt eas *praeexistere in materia*".[7]

[5] *Summa c. Gent.*, C. 66.
[6] Ibid., C. 69.
[7] *De Virt. in Comm.*, a, 11.

The writer continues to illustrate eduction: "Hydrogen and oxygen are in potency to become water, and a given agent, say a current of electricity, may educe from these gases the substantial form of water." This is rather loosely said for one who descants on "propriety in the use of words". However, hydrogen and oxygen are not in potency to be anything, or become anything but hydrogen and oxygen. The "materia prima" is of course "ad omnia parata". And hydrogen and oxygen brought together in due proportions are "in potentia" to be transmuted into water; but no agency on earth, or beyond it, can extract the substantial form of water from them, for the plain and simple reason that it is not there. "Sunt igitur formae in materia nec formaliter, nec *virtualiter*, sed subjective vel *potentialiter* tantum".[8] And we have seen what is meant by saying a thing is *potentialiter* in another—*cujus possibilitas est in alio, quatenus*, etc., as above quoted. We are further told in this connexion that because no other elements in nature have the inherent capability of becoming water, it thence follows that its chemical symbol is H_2O. Perhaps, this recondite reason accounts for, and in its way justified the eduction asserted; but one had always thought that water was thus symbolized for another, and quite an obvious reason. Again: "By rubbing two sticks together you produce fire, which is properly said to be elicited or educed from the potency of the wood. Wood is capable of taking fire".[9] This example is amazing, to say the least. It is almost enough to prove the theory about the five, who have been represented as bringing little more than great faith and faulty notions from the study of Philosophy. And the reason alleged for its fitness is *absurdum et ultra*; ridiculous, and then some. If fire is educed from wood, then you have a new substance, *apart* from the matter out of which it has been educed. Whereas it is an essential condition of the so-called eduction that the form be brought into being *in the matter*, that it be *dependent on the matter*, and that it constitutes the formal principle of the compound *with the matter*, as the material element. Now, surely it doesn't follow, as this writer puts it, that, because wood is inflammable these essential requisites are verified?

[8] Pesch, l. c.

[9] ECCL. REVIEW, Jan., p. 93.

Be this as it may, since the sticks are at hand they might as well be used, like Aristotle's proverbial verbera, to knock a man's eye out as an instance of "eduction from the potency of matter". And the demonstrator could convincingly exclaim: "En ratio profundissima!" Here's an example of passive eduction: this eye was in potency to come out; otherwise it could not have been educed. The reasoning is sound; and it is orthodox too. But, *risum teneatis amici*? Lame apologies, and inane explanations like the foregoing, which is by no means imaginary, are accountable for much of the ridicule aimed at Scholasticism. The following familiar petition is respectfully suggested as a preventive of such philosophic folly: "*Educes* me de laqueo hoc, quem absconderunt mihi".

"PRODUCED IN MATTER."

The expression, "produced in matter", next offends against propriety in language and is condemned outright. "An authentic explanation" furnished by an extract from a passage in St. Thomas is substituted as a restoration of the true meaning. The writer by the use of italics draws attention to this, as who should say, "The first authority of the land condemns your paraphrase". Now, this has such a ring of *Roma locuta est* finality about it that one hesitates to demur. *Eppur si muove.* In the face of the unsubstantial odds thus conjured up it must still be held that the version above submitted correctly construes the aphorism; for (and this may be added, as an offset to the seeming obduracy) such is the only significant sense the formula will bear. Here is a conclusive statement from undoubted authority: "Formae igitur e potentia materiae educi nihil est aliud quam *produci eas in materia,* (hac) concurrente subjective ad ipsarum productionem *secundum potentiam,* quam habent naturalem, *illas recipiendi*".[10] The author then admonishes the reader not to imagine that the Peripatetics attributed any efficiency to the so-called eduction, as it is a mere metaphorical expression adapted to designate the process whereby new forms appear in nature. And he clinches the argument thus: "Eductio passiva non quidpiam actuale dicit, sed materiae *aptitudinem* AD NOVAM FORMAM

[10] Pesch, l. c.

sustentandam".[11] About the whole passage[12] from which the "authentic explanation" was educed little needs to be said. It is the answer to a difficulty stating that, as forms are not of material composition, they cannot be made out of matter and are therefore created. St. Thomas has replied to this staple poser in several places. In this instance he concludes the explanation: "Et sic non proprie dicitur quod forma fiat in materia, sed magis quod de materiae potentia educatur". Which means: "And so in accordance with the foregoing reasons it does not express with philosophic exactitude what really takes place, to say that the form is produced in the matter, for, strictly speaking, since the purpose, scope, and issue of the productive act is a compound of matter and form, what is produced is the composite entity. It is therefore more correct to say that the form is brought into being by the agent's reducing the matter from a state of passive potentiality to one of actuality." Nor is this taking any unwarrantable liberty with the original, as the subjoined observations will evince: "Potentia materiae" and "materia" are identical; "et ideo potentia materiae non est aliud quam ejus essentia".[13] And the reason is that since to allege of matter a disability to retain any form is all one with denying its existence, it thence follows that the claim of matter's ability to receive and sustain a form adds nothing to its nature. *Potentia* is therefore of the essence of matter—not, of course, any specific quality, but *potentia passiva* in general; or, as it turns out to be, possibility. The sense in which "fiat" is used becomes plain by considering this extract from the body of the passage in discussion: "Forma autem non proprie fit, sed est id, quo fit, i. e. per cujus *acquisitionem aliquid* dicitur fieri." To these may be added the following citations from St. Thomas: "Unde causalitas generantis vel alterantis [contrasting reproduction and creation] non se extendit ad omne illud quod in re invenitur sed ad formam [i. e. the matter preëxists] quae *de potentia in actum educitur.*"[14] "Agens naturale non agit formam sed compositum; *reducendo materiam de potentia* in actum."[15] "Forma ens dicitur non quia ipsa sit, sed quia ea

[11] L. c. [12] *Quaest. Disp.* q. de pot, a. 8.
[13] *Sum.*, I, q. 77. [14] *2 Dist.*, 1. q. 1, a. 2. [15] L. c., a. 4.

aliquid est, et forma fieri dicitur, non quia ipsa fiat, sed quia ea aliquid fit, dum scilicet subjectum (materia) reducitur de potentia in actum." [16]

From all of which it is abundantly evident that, "The form is educed from the potency of matter," besides making nonsense, is not even a roundabout approach to convey the genuine gist of what is intended by the Scholastic, "Forma de potentia materiae educitur", in any context. Verbally Englished the expression loses both marrow and rind. St. Thomas's incidental remark, then, merely discountenances the use of the word "production" in reference to the form when it is a question of reproduction. For the form not exactly "fit", but "confit", "cooritur", "conproducitur", "educitur in esse per hoc quod. . . ." This, however, does not throw any light on the formula itself. Much less does it make good the summary assertion about the emptying process complained of. Least of all does it prove that the adage is not a metaphorical expression meaning, inasmuch as it can have any sense, that the form is produced in matter what time the compound is brought into existence. But St. Thomas has not left us altogether in the dark as to what he thought it signified. "Omnis forma", he says, speaking specifically, "quae *educitur in esse* per materiae transmutationem est forma *educta de* potentia materiae; hoc enim est *materiam* transmutari, de potentia in actum educi." [17] It appears then that when the form is said to be "educta de potentia materiae" (that is, "de materia" as above explained), the meaning is not that the form is educed from the matter, but that the matter is itself reduced, or subjected to a process whereby it passes from the bare possibility of accommodating a certain form to the actual entertainment of it "in rerum natura".

And again: "Actum [i. e. forma] *extrahi* de potentia materiae, nil aliud est quam *aliquid* fieri actu, quod prius erat in potentia".[18] Recalling now what "aliquid esse in potentia materia" means, we may translate: For a form to be extracted from matter, that is, brought into being referentially to a given matter's capacity of retaining it, signifies nothing more

[16] *De Virt. in Comm.*, a. 11.
[17] *S. c. Gent.*, 1. 2. c. 86.
[18] *Sum.*, I, q. 90, a. 2.

than that a something is produced in actuality which could hitherto claim only the possibility of existence. Finally: "Anima sensitiva et vegetativa et aliae hujusmodi formae *producuntur in esse* ab aliquibus agentibus corporalibus transmutantibus materiam *de potentia in actum.*" [19] "The souls of animals and plants, and other such forms, are brought into being by the operation of certain corporeal agencies, which transmute the *matter* from a state of possibility (as regards the form intended by nature) to that of actuality." Just how this is done constitutes one of those secrets that nature has not yet revealed.

It should be observed, however, that it would be quite impossible in the compass of a few sentences to express the minimum of the nature and functions assigned to the form in Thomistic Philosophy. One text from St. Thomas will suffice to show this, for "ex pede Herculen". "In natura igitur rerum corporearum, materia *non per se* participat *esse,* sed per formam, forma enim *adveniens* materiae facit ipsam esse actu, sicut anima corpori." [20] Besides other things, this text proves conclusively that the aphorism in question is altogether metaphorical. For, if the form is described as "coming to the matter", how can it be said to be "educed from the matter"? In view of this alone how utterly void of sense and signification becomes the facile rendition in dispute! As elsewhere observed in this regard, such purely verbal version conveys a correct notion to those only who know that the words don't mean what they say.

All this is *actum agere* of course. But in extenuation it is hoped that, "Ita nescientibus fiat cognita ut tamen scientibus non sit onerosa".

A Hybridized Form.

The foregoing make manifest the failure of a translation to express the sense of Scholastic formulas. No better success attends the attempt to construct a formula after a modern fashion. Such, for example, as trying to fuse the disparate ideas, creation and eduction, in the following: ". . . the vital principles of plants and animals He drew out of preëxisting material. I have called this operation, 'creative eduction

[19] *Sum. Theol.*, I, 119. [20] *Quaest. Disp. de Spirit Creat.*, a. 1.

from the potency of matter'; the expression is correct, and in accordance with the use of the Schools".[21] The writer proceeds to defend this by an appeal to what he calls "seminal causes" in the first institution of things. The argument for propriety of language drawn from this source is somewhat far-fetched. But since the writer has been at the pains to bring it, there is no option allowed, and we must accord it consideration in showing that it quite fails of its purpose.

In the first place, there is no such thing as "seminal causes" in this connexion, but suppositional attributes of a material nature called by conventionality "seminales rationes". And while "ratio" in general may be rendered by "cause", it so happens in this case that "seminales rationes" is a generic expression, used as a sort of technical term to account for the origin of organic life. It is applied to certain properties of matter, which investigators recognized in, or retrojected into the elements at the dawn of Creation. Even so we might conveniently call them "seminal causes", for the matter of that, provided we understood them to be neither causative nor seminal in any proper sense.

But the fact that all writers about this epoch refer to them as above, and are much concerned to explain them as compared and contrasted with semen and cause, leaves us no choice. They talk, for example, about "semen seminalisque ratio, causa causalisque ratio". Thus—"semen significat principium productivum, ratio seminalis regulam dirigentem illud in sua operatione. Causa causalisque ratio opponitur semini seminalique rationi. Rationes causales in formis idealibus sunt; rationes seminales in formis naturalibus"; etc., etc.[22] And still they might be designated causes, for no particular importance attaches to the name, so that the thing be understood. If the subject discussed were correctly represented, it would matter little what one called it. But the cue "seminal causes" put us on a wrong trail and the result is disappointment in a false notion.

This is well illustrated in the attempt to prove by the assumed existence of these misnamed causes that "the Creator drew the vital principles of plants and animals out of pre-

[21] ECCL. REVIEW, Jan., p. 93.

[22] St. Bonaventure, 1, 2 Dist., 18 q. 1.

existing material"; which is not only a purely gratuitous assertion, but is an erroneous one as well. It detracts from the idea of Creation, "productio rei ex nihilo sui *et subjecti*"; and such surely applies to living beings. Nor is this all. The action of the Creator is characterized as "creative eduction from the potency of matter"; which, besides being self-contradictory, exalts eduction quite beyond its province. The (so-called) eduction, whether effected by living agents or dead matter, is defined on all hands as "productio rei ex nihilo sui, sed *non* ex nihilo subjecti".[23] And the power to produce effects in the reproduction of kind is ascribed to created agents in their own right, and by virtue of the natural activities, or potential energies they are endowed with. The process of reproducing substantial beings, living and lifeless, as well as bringing about accidental changes is universally called, "formas educi de potentia materiae", as above explained ad nauseam. Even allowing that life in plant and animal was educed in the beginning, what does such notion imply? Simply this, that the Creator so constituted the elements in the Creation that by a natural and unaided process of evolution life subsequently appeared. And it was explained that organisms arose in due time *because* a sort of elemental organic virtue, whereby it could produce the different species of organism, had been conferred on inorganic matter. This seemed plausible and tenable from the fact that the elements had the ability to effect compounds. Reasoning from analogy it was concluded as above. But this is the (discarded?) Scholastic doctrine that inferior plants and animals were produced by the Creator not directly but in an initial stage in the passive potentiality of the earth and water, and the active potentiality of the sun and planets.[24] This theory is usually attributed to St. Augustine. St. Thomas, though he may or may not have held it, refers to it, frequently; for example: "Deus in ipsa creatione indidit ipsis elementis virtutem seu rationes quasdam ut ex eis virtute Dei, vel stellarum, vel seminis possent animalia produci."[25]

But this notion is not verisimilar. For, prescinding from the question as to how this organic virtue survived for untold

[23] Apud auctores.

[24] Vide Suarez, *De. Op. 6 Dier.*, passim.

[25] *Q.* 4, *de pot.*, a. 2.

eons, it seems contrary to all the characteristics of organisms that an organic property should be retained in elements that are altogether devoid of organized qualities. However, if this theory is still defended, we have in it an example, impossible apparently, yet a palmary example, of natural procreation; that is, an instance of forms being brought into existence by the activity of natural agents in transmuting matter from its native ability to lodge a certain live element, to the actual lodgment of it in the being's prosecution and unfolding of its life-span. "Creative eduction" must be shown to have a provenience and reason of existence, as well as a mode of operation, and effects differing essentially from this process of natural reproduction, if it is to take its place in metaphysics, and be classified as an act of creation.

It may very well be that philosophers have long desiderated a formula to express the notion of life's origination in general, seeing that they are so hopelessly muddled in the vain effort after one to explain the rise of the different species without saying creation, and it may also be that "creative eduction from preëxisting material" would supply the desideratum, just as the word creation stands for an act we don't understand, or as Eternity expresses an inconceivable state, generation an incomprehensible fact, and so on. But in that case 'tis a pity to spoil a serviceable, though meaningless phrase, by false assumptions and unapt explanations. For supposing the elements were endowed with the conventional "seminales rationes" (not seminal causes of life), this would not signify that they possessed any kind of inchoative organic life; such for example as the formative virtue of the semen, out of which would eventually develop plants and animals.

It would mean at most that the Creator conferred upon them in the beginning certain prerequisite dispositions for the reception and support of organic life in the order of creation. "Deus autem qui totius rei auctor est, non solum formas et virtutes naturales rebus contulit sed etiam potentiam recipiendi illud quod ipse *in materia facere vult.*" [26]

Which implies creation pure and simple just as the production of the human soul *in materia* is "ex nihilo sui et subjecti". The properties that matter was supposed to enjoy to this end

[26] St. Th., *I. 2 Dist.*, 18, a. 1.

were called "seminales", because, being there by nature, they were capable of reproducing themselves, effecting compounds, and thus they manifested a sort of similarity to the principles of generation. "Formae autem naturales sibi similes producere possunt, *et ideo* proprietatem seminis habent, et seminales dici possunt".[27]

They were called "rationes", it would seem, because, placed in the elements by the Creator, they were traces of the purposes and overruling influence of the divine intellect in matter; somewhat as the idea induced by an artist remains in his production, and points the moral, or represents, Life, War, Liberty, Death, and such like. But they no more possess the quality of seminal causes than a pedestal symbolizing agriculture is productive of crops. As the *raison d'être* of the piece of art consists in this that it proclaims the end aimed at by the artist, so these *rationes* are vestiges of the designs and presence of the Creator. The expression, it appears, was either invented or adopted by St. Augustine. ". . . et ideo Augustinus omnes virtutes activas et passivas quae sunt principia generationis et motuum naturalium seminales rationes vocat".[28] "Seminal causes" is therefore a misnomer and "seminal rationes" is a figurative expression signifying a livable environment provided by the elements for the inception of life.

The attempt to disparage generation by substituting nutrition for it is on a par with making the creation of plants and animals the "drawing them out of preëxisting material". By what novel interpretation of facts, or in virtue of what notions, can nutrition be likened to "eduction of life from the potency of matter"? Shylock told the Court, "You take my life when you take the means whereby I live". And one might quite properly say that the Jew educed life from the potency of his ducats. Indeed this would be common sense, and it is just what the speaker wanted to say. But pushed into the domain of metaphysics, and insisted upon as literally correct by a stickler for the proper use of words, it is an utter banality.

Nutrition is no doubt "a wondrous process"; and in response to the same spirit of new-found admiration one might exclaim: "What a piece of work is man!" But poetic visions are not scientific proofs; no more is the transmutation and in-

[27] St. Thom., l. c. [28] *S. Theol.*, I. q. 115.

tussception of substantial diet into flesh and bone, "the eduction of life from the seminal causes sown throughout the universe".[29] And this for at least two plain reasons. First, because the seminal causes do not exist as claimed, but are certain *seminales rationes,* or dispositive instrumental properties in preparation of a becoming habitat for organic life. And as these are "reasons" by attribution only, and seminal in the same way, they are utterly lifeless *in se* and absolutely unproductive of life. For, as St. Thomas often reminds us, what is naturally begotten of a semen cannot naturally be brought into life without a semen; it can be created though.[30] The second reason is apodictic. In all (so-called) eduction, as has been shown, the form, vital or lifeless, must be *born in, dependent on,* and *combined with* the matter for the existence of the being educed. Which of these is verified in nutrition, wondrous though the process be?

An apology must be offered the reader for this *rifaciamento* of some "Manductio in Phil. Arist.-Schol. ad mentem D. Th."; but such seemed the only way of laying a spirit that contended on the conveniently elusive controversial principle, "Sic volo, sic jubeo"; that is, "what I've told you three times is true"; and especially when a noticeable tendency prevailed to make the "three times" thirty, as adding to the prestige of the principle.

To sum up. It appears, then, that the traditional, real sense, with its connotation, and not the language, is our great difficulty in studying Scholastic Philosophy; that literal translations are rather obstacles than aids, in that they do not convey the real meaning; that the Aristotelic aphorism examined proves this, since a verbal version of it travesties the notion of the original; that "creative eduction" is a fiction of philosophy; that the expression "seminal causes" is a misnomer; and lastly, though, "mus non uni fidit antro", that the hole of escape confided in as furnished by the nutrition-eduction theory of life has a sentinel posted to demand the countersign, and "seminal causes" won't get you in. "Seminales rationes" may be a Cabala, but it is the watchword of the night, and "the form of sound words" is your only passport.

J. T. MURPHY.

Charlottetown, P. E. I., Canada.

[29] ECCL. REVIEW, l. c.

[30] *Sum. Theol.,* I, q. 77.

Analecta.

ACTA BENEDICTI PP. XV.

Apostolicae sub plumbo Litterae de Erectione Ecclesiasticae Provinciae Cardiffensis

BENEDICTUS EPISCOPUS

Servus Servorum Dei

Ad perpetuam rei memoriam.

Cambria, celtica gentis origine, linguae morumque usu ac traditionibus, ita est a ceteris Angliae regionibus distincta, ut requirere videatur etiam in ordine ecclesiastico a ceteris Ecclesiis secerni et hierarchia propria donari. Quod quidem sentientes, Birmingamiensis provinciae Antistites nuper Apostolicam Sedem rogarunt ut duae dioeceses, Neoportensis et Menevensis, quae totam Cambriam, seu Walliae principatum complectuntur, canonica divisione a metropolitico iure Birmingamiensi eximerentur et in novam ecclesiasticam provinciam constituerentur. Quibus votis annuentes, de consulto Venerabilium Fratrum Nostrorum S. R. E. Cardinalium Sacrae Congregationis Consistorialis, memoratas duas dioeceses; praefata ratione separandas et dividendas censuimus, et decrevimus, et hisce Apostolicis Litteris separamus ac dividimus, et in novam ecclesiasticam provinciam erigimus atque constituimus. Cum autem valde congruat ut Episcopalis Sedes Neoportensis dioecesis in ea urbe sit, quae totius Walliae caput est ceterisque oppidis antecellit, hoc est *Cardiff*, idcirco Nos in hanc urbem transferimus Sedem Episcopalem Neoportensem,

ibique constituimus, et venustum S. David templum cathedrae episcopalis sedem esse decernimus; ipsamque Neoportensem dioecesim in posterum a civitate *Cardiff* nomine Cardiffensi venire iubemus. Eamdemque insuper totius Cambriae Metropolitanam erigimus cum omnibus iuribus, privilegiis et officiis, quae sedibus Metropolitanis propria sunt, et Sedem Menevensem in suffraganeam statuimus, firmis pro hac quoque nova provincia ordinationibus, quae in f. r. Pii Papae X Constitutione *Si qua est* diei vigesimae octavae mensis octobris anni millesimi nongentesimi decimi primi decreta sunt ad disciplinae ecclesiasticae unitatem arctius in Anglia servandam. Saeculare Capitulum in Metropolitana S. David Ecclesia constituatur iis sub legibus, quae circa numerum dignitatum et canonicorum, circa residentiam et chorale servitium, aliaque a novo Archiepiscopo post annum a capta dioecesis possessione Apostolicae Sedi proponentur et ab ea probatae fuerint. Cum autem bonum iustumque sit, ut inclitus S. Benedicti Ordo, qui de Ecclesia in Anglia et maxime in Neoportensi dioecesi valde benemeritus est, non minuatur, idcirco Nos statuimus atque decernimus ut monasticum Capitulum in loco *Belmont* penes *Hereford* et episcopalis cathedra ibi erecta in suo statu serventur et ut antea, iuxta tenorem decreti S. Congregationis de Propaganda Fide diei vigesimae primae mensis aprilis anni Domini millesimi octingentesimi quinquagesimi secundi perseverent, iis sub innovationibus quae Abbas praeses Congregationis Angliae Monachorum Ordinis S. Benedicti Sanctae Sedi infra idem superius statutum tempus proponet adprobandas, et quae ab ipsa fuerint probatae; adeo ut Archiepiscopus Cardiffensis duo habeat capitula, alterum saeculare et alterum regulare, duasque Cathedrales Ecclesias: capitulum autem regulare iuxta suas leges in cathedrali ecclesia Monasterii sacras functiones peragat, servato P. Priori Pontificalium privilegio. Una tamen sit episcopalis curia: idcirco quae documenta hucusque penes Episcopum Neoportensem vel penes Cathedralem Belmontensem servata erant et statum dioecesis respiciebant, eadem in civitatem *Cardiff* penes Archiepiscopum et novam Curiam ibidem erigendam transferantur. Quae autem hisce Litteris apostolica auctoritate a Nobis decreta sunt, nulli hominum, nullo unquam tempore, infringere aut iis repugnare vel quomodolibet contraire liceat. Si quis, quod Deus avertat, hoc attentare praesumpserit, sciat obnoxium se eva-

surum esse poenis a sacris canonibus contra obsistentes exercitio ecclesiasticae iurisdictionis statutis. Ad haec autem exsecutioni mandanda deputamus Venerabilem Fratrem Eduardum Ilsley, Archiepiscopum Birmingamiensem, eique necessarias huic negotio facultates tribuimus, etiam subdelegandi alium virum in ecclesiastica dignitate constitutum, ac definitive sententiam dicendi de quavis occurrente difficultate vel oppositione, imposito onere Romam ad Sacram Congregationem Consistorialem intra sex menses fidem authentica forma exaratam absolutae exsecutionis huius Nostri mandati transmittendi. Decernimus denique has praesentes Litteras valituras contrariis quibuslibet, etiam peculiari et expressa mentione dignis, minime obstantibus.

Datum Romae apud S. Petrum, anno Domini millesimo nongentesimo decimosexto, die septima mensis februarii, Pontificatus Nostri anno secundo.

Loco * Plumbi.

✠ C. Card. De Lai, Ep. Sabinen.,
S. C. Consistorialis Secretarius.

O. Card. Cagiano de Azevedo,
S. R. E. Cancellarius.

Iulius Campori, *Protonotarius Apostolicus.*
Raphaël Virili, *Protonotarius Apostolicus.*

Reg. in Canc. Ap., vol. XIII, n. 18.
M. Riggi, *a tabulario C. A.*

SUPREMA S. CONGREGATIO S. OFFICII.

Decretum de Formulis Precum Indulgentiis ditatis non interpolandis.

Ab hac Suprema Sacra Congregatione S. Officii petitum fuit: "An formulae precum, ob aliquam immutationem in eis introductam, Indulgentias eisdem a Sancta Sede adnexas amittant?" Porro cum huiusmodi formulae Indulgentiis ditatae, antea accuratae revisioni subiici soleant, ac eis proinde quidquam demere, superaddere, vel in alios sensus inflectere, irreverentia et periculo non careat, et abusibus ansam praebere queat, Emi ac Rmi DD. Cardinales Inquisitores Generales, in plenario conventu habito feria IV, die 21 iunii 1916, declarandum censuerunt: " Formulas quascumque precum, laudum, invocationum, et cetera, a Sancta Sede Indulgentiis ditatas,

per quamlibet additionem, detractionem, interpolationem, concessis Indulgentiis plane destitui."

Et sequenti feria V, die 22, Ssmus D. N. D. Benedictus div. prov. Pp. XV, in solita audientia R. P. D. Adsessori Supremae S. Congregationis S. Officii impertita, relatam sibi Emorum Patrum resolutionem benigne adprobare ac confirmare dignatus est.

Contrariis quibuscumque, etiam speciali atque individua recordatione dignis, non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adsessor.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

17 May, 1916: Mr. John Murphy, of the Archdiocese of Chicago, made Commendator of the Order of St. Gregory the Great.

19 May: Monsignor Edward John McLaughlin, of the diocese of Davenport, made Protonotary Apostolic ad instar participantium.

Monsignor Thomas Veale Tobin, of the Diocese of Little Rock, made Domestic Prelate of His Holiness.

25 May: Monsignor James Collins, of the Archdiocese of Sydney, made Domestic Prelate of His Holiness.

26 May: Mr. Thomas M. D. Cardezza, Secretary of the U. S. Embassy at Vienna, made Commendator of the Order of St. Gregory the Great, civil rank.

15 June: Mr. Charles Dalton, of the Diocese of Charlottetown, made Commendator of the Order of St. Gregory the Great, civil rank.

10 July: Monsignor Philip R. McDevitt, Superintendent of the Parish Schools of the Archdiocese of Philadelphia, named Bishop of the Diocese of Harrisburg.

13 July: Mr. Lorenzo Barbosa Pereira de Cunha, of the Archdiocese of Rio Janeiro, made Commendator of the Order of St. Gregory the Great, civil rank.

18 July: Monsignors Patrick W. Tallon and John Joseph Tannrath, of the Archdiocese of St. Louis, made Domestic Prelates of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER whereby the ecclesiastical province of Cardiff, Wales, is erected.

SUPREME CONGREGATION OF THE HOLY OFFICE issues a decree which declares that any changes made in the form of an indulgenced prayer strip such prayer of its indulgences.

ROMAN CURIA officially announces recent pontifical appointments.

THE "DEBITUM CONJUGALE".

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. Joseph MacCarthy's able reply in the August number of THE ECCLESIASTICAL REVIEW to certain portions of my paper in the June issue, is timely and welcome. The passages to which he takes exception were written with the hope that they would provoke discussion; for I realized that the views therein expressed were highly debatable, being probably not in full accord either with important theological opinion or the practice of some confessors. Hence I prefaced the disputable statements with the mollifying phrases "it is possible", and "it is not impossible". And I hope that the question will receive a thorough discussion, so that either Father MacCarthy's position or mine, or some middle ground, may emerge satisfactorily established.

As yet I cannot see that my opinion has been refuted. My contention that a wife is permitted to refuse intercourse in order to avert "degrading destitution" was based entirely on the assumed analogy between this condition and such conditions as grave injury to health in general or the contraction of a malignant venereal disease in particular. Father MacCarthy rejects the analogy. He admits that the imminence of the latter evils justifies a wife in withholding marital commerce, but does not concede the same excusing value to the former. His distinction between the two cases is based on the assumption that "degrading destitution" is *per se* intrinsically connected with the marriage state, and as such could

have been foreseen by the wife, while neither of these circumstances is true of grave injury to health from child-bearing or of malignant venereal disease. From the principle and distinction I beg emphatically to dissent. "Degrading destitution" is no more an intrinsic, *per se,* or essential condition of marriage and child-bearing than is either of the other two evils just mentioned. Both experiences occur in some families, but neither is naturally, normally, or metaphysically inevitable. In the great majority of instances, the wife could foresee the possibility of both kinds of injury, but possibility is not intrinsic inevitability.

The begetting of children, says Father MacCarthy, "implies expense and considerable self-sacrifice". So it does, and some degree of these inconveniences may properly be described as intrinsically and *per se* connected with marriage; but these hardships are one thing, and that particular degree of hardship which I have called "degrading destitution" is quite another thing. In the words of Father Noldin, S.J., it is the *ordinary* consequence of matrimony, such as pregnancy, nursing, some temporary weakening of health, some severe pains, that are properly regarded as *per se* attached to the conjugal state. "Degrading destitution", I maintain, is obviously an extraordinary consequence.

A practical objection offered by Father MacCarthy is that "degrading destitution" and "decent conditions of living" are "capable of all sorts of interpretation", and would be dangerous weapons in the hands of women "only too anxious to avoid their matrimonial duties". In the first place, not such women but their confessors would be the authoritative interpreters of these conceptions and conditions. In the second place, these conceptions are no more difficult of application and measurement than a hundred others that confront the practical moralist. They are no more formidable or flexible than, for example, "grave injury to health", or "grave reasons for missing Mass", or "grave excusing causes for encountering a serious temptation to sin". They could be applied with sufficient practical exactness by any competent and intelligent priest. Obviously the concept of "degrading destitution" or "less than decent conditions of living" could never be stretched to fit the case of the rich, the comfortable,

or the middle classes. For these the opinion that I am defending has no practical interest. But it is applicable to a large section of the poor, and we must bear in mind that an ever-increasing number of these is gradually learning to imitate the better-off classes in the use of immoral devices of birth prevention.

My critic fears that the advocacy and use of the principle under discussion would tend to encourage the present exaggerated hatred of poverty, and to discourage trust in Divine Providence. However true these criticisms may be, they do not meet the difficulty that we face, and they may easily expose us to more or less reasonable scoffing and ridicule. It is not healthy poverty but degrading destitution that is in question; and we have the authority of Pope Leo XIII for the proposition that the latter condition is so far from being conducive to a normal or virtuous life that all the forces of society ought to strive for its abolition. Hence he declared that the laborer has a natural right to a living wage. And he nowhere intimates that those who are getting less than living wages should be urged to rely entirely and exclusively upon Divine Providence. In this connexion I would observe that a large proportion of those families who are in receipt of less than living wages, fall within my conception of "degrading destitution".

Father MacCarthy strives to destroy the force of the comparison that I drew between the woman who coöperates reluctantly in onanistic intercourse, and the woman whose refusal of intercourse exposes her husband to the peril of incontinence. He lays stress on the normal character of the *beginning* of onanistic intercourse. *Salva reverentia,* this point is unconvincingly technical and artificial. Besides, it can also be urged in favor of the woman who refuses intercourse; for at the moment of her refusal the husband has not yet committed a sin of unchastity, and he is quite as likely to avoid it as the onanistic husband is to change his mind about committing the sin against nature. The common-sense statement of the two situations is simply this: one woman coöperates by *commission* with an action that she certainly foresees will be bad, while the other coöperates through *omission* with an evil action that is more or less probable, or more or less certain.

Other things being equal, it would seem that the course of the second woman is at least as legitimate as that of the first.

So much for the verdict of reason as it appears to my very fallible intellect. The teaching of the theologians may, according to Father MacCarthy, be summed up thus: when a refusal of intercourse by the wife involves danger to the chastity of the husband, she commits a mortal sin, even though her consent would reduce the parents themselves or the children to extreme want. Assuming that "extreme want" is here used in its technical theological sense of immanent danger of loss of life, or some equivalent evil, I do not hesitate to assert that, to the man who does not recognize the authority of theological opinion this doctrine will appear astounding and monstrous. According to the general moral teaching on the subject, consent to marital intercourse must be given when it is sought "reasonably". How can it be reasonable to require the wife to put her life in peril through destitution in order that the husband may be relieved of the difficulty of controlling his carnal passions? It is not physically impossible for him to overcome the danger to his chastity, nor morally impossible if he and his consort occupy different sleeping apartments. I had in mind precisely such extreme and inhuman interpretations of the wife's duty as that given by Father MacCarthy when I wrote in the June REVIEW that perhaps the husband "is occasionally treated as a supremely privileged person, a superman, who cannot reasonably be required to practise abstinence, and whose demands must be satisfied at whatever cost to his consort".

At the present moment I am not in a position to examine the works of the theologians to whom Father MacCarthy refers, but I am willing to concede that his summary of their teaching is faithful and accurate. So far as I recall, however, their discussion of the question is rather brief and cursory. Possibly it is not of such a character as to give their opinion that measure of authority which would render one who rejects it liable to the stigma of "temerariousness". If it is of such weight, I will, of course, cease to advocate the opinion that I have defended in this and the preceding articles.

JOHN A. RYAN.

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INFANTILE PARALYSIS AND ATTENDANCE AT MASS.

Qu. Owing to the presence of infantile paralysis in our large cities there is a good deal of talk about the matter of obligatory attendance at Mass on Sunday. I am not so rigid as to hold that we should have the children's Mass as usual; indeed, I am prepared to admit that, where the danger is positive, children may be kept at home, and not allowed to attend any Mass on Sunday. But I am disturbed when I hear adults, especially mothers, protest that they will not expose themselves to the danger of becoming carriers of the germ, and know that on that account they stay away from Mass on Sunday. What does the REVIEW think about it?

Resp. We think that the reason given may in some cases be a good and sufficient reason for missing Mass on Sunday. It should hardly be necessary to recall that, while the obligation to worship God rests on the natural law, the duty of attending Mass on Sunday is one which rests on positive ecclesiastical legislation. The Church, in this matter, as in all others, is reasonable. This is evident from the chapter in our moral theologies entitled " De Causis a Missa excusantibus ". Generally the authorities affirm that any reason " mediocriter gravis " is sufficient. Noldin, for example, reduces these reasons to (1) moral inability, (2) charity, (3) office or occupation, and (4) custom. Moral inability to attend is explained to mean any grave inconvenience, and when under this head we come to the question of health, the danger of contracting a serious illness is so evidently a " causa excusans " that it is not even mentioned. Neither need the danger be real; one who fears that attendance at Mass will injure his health is excused. To come to the point raised by our correspondent, a mother would be excused both by reason of " charity ", and by reason of her occupation. If she has a well-grounded fear that she may convey the germs to her own children, her love for them and her natural duty toward them justify her. Of course, there are those who would carry their fear of germs so far that it becomes a regular phobia. On the other hand, there are those who defy the whole bacterial host. Common sense, as usual, seeks the golden mean. A word, however, may be in order, and that is *consistency*. If a mother continues to visit neighboring families where there is danger of contagion, or declines to give up the theatre or other indoor

amusements, there is evidently a lack of consistency when she pleads the danger of contagion as a reason for staying away from church. St. Alphonsus says, "Any one who would, out of consideration for health, prudently give up visiting his friends, or going out to make purchases or to transact business, may be considered to have a valid excuse for not going to church."

BLESSING AN AUTOMOBILE.

Qu. Can you inform me if there is a special prayer for blessing automobiles? It seems to me that one was published within the last few years. A confrère of mine who is an *observeur* in a French aeroplane tells me that his machine was blessed by a French bishop. Is there a special blessing for these new creatures of earth and sky, like the old prayer for blessing ships?

Resp. The late editions of the Ritual and recent numbers of the *Acta Apostolicae Sedis* contain blessings of modern inventions, such as railway trains, railroads, telegraph, and electric dynamos. We have, however, been unable to find special formulas for blessing automobiles and airships. There is no reason why, lacking a special formula, a bishop or priest may not use a formula already approved for a more general purpose.

THE GREGORIAN MASSES.

Qu. Will you please state in your REVIEW the attitude of the Church toward the Gregorian Masses?

Resp. The meaning of the Gregorian Trentain of Masses and the conditions thereby imposed have been explained more than once in the REVIEW. The official attitude of the Church is expressed in the answer of the S. Congregation of Indulgences to the following dubium: "Utrum fiducia qua fideles retinent celebrationem triginta Missarum, quod vulgo Gregorianae dicuntur, uti specialiter efficacem ex beneplacito et acceptatione divinae misericordiae ad animae e Purgatorii poenis liberationem pia sit et rationabilis; atque praxis easdem missas celebrandi sit in Ecclesia probata?" The S. Congregation returned an affirmative answer. It is clear, then,

that the Church has approved the practice and the belief that prompts it, without however declaring that the thirty Masses celebrated at the same altar on thirty consecutive days has the infallible effect of liberating a soul from the pains of purgatory.

POSITION OF THE SANCTUARY LAMP.

Qu. Is there a positive law or any decision given by Rome that the sanctuary lamp must hang in the centre of the sanctuary, or may it be placed on the wall at the side of the altar? For many years the sanctuary lamp in this church has been placed on the wall at the side of the main altar, and I find the same arrangement in many other churches. I am in doubt as to whether the custom is correct, and, as I am about to get a new sanctuary lamp, I think this a good time to inquire.

Resp. There are two decrees of the S. Congregation of Rites bearing directly on this question. The one (n. 2033) declares that the sanctuary lamp should burn constantly "intra et ante Altare Sanctissimi Sacramenti". The other (n. 3576, ad IV) answers the query whether the sanctuary lamp may be placed on a metal bracket attached to the wall of the sanctuary, or should be suspended by a cord (in front of the altar, or at the side), "prout universalis fert usus". The answer is that either method may be adopted, and the phrase once more occurs, "dummodo *intra et ante* Altare continuo ardeat". Our correspondent is, therefore, free to retain the present mode of placing the sanctuary lamp or to change it to the more customary method of suspending the lamp from the ceiling.

WHAT IS A "PRIVATE MASS"?

Qu. What is the meaning of "missa privata" in the rubrics? For instance, our ordo says that on a certain feast of an Apostle there is a commemoration "in missa privata tantum". Does that mean "in a Mass that is not parochial or conventual, but said in a private oratory, or at a side altar"? or does it mean "in a Mass that is not solemn or cantata"?

Resp. There is a certain amount of confusion involved in the phrase "missa privata". Sometimes it means "missa

lecta" and is then contrasted with "missa cantata" and "missa solemnis". At other times, it means a "private" Mass, as opposed to a conventual or parochial Mass. In the works of liturgists and rubricists the former meaning seems to be the more acceptable. While people will undoubtedly continue to speak of a "private" Mass in contrast to a "public" Mass, the rubricists use the phrases "missa non-conventualis" and "missa conventualis". When they use the phrase "missa privata", they often add "seu lecta". It would seem, then, that when the words "missa privata" occur in the ordo, the reference is to a "missa lecta", even though it be a parish Mass or a conventual Mass.

THE SACRED HOST FOR BENEDICTION.

Qu. After giving Benediction on two successive Sundays with the same Host, is it against the rubrics to consume the Host on Monday and not consecrate a fresh one until the following Saturday or Sunday?

Resp. Not only is the practice conformable to the rubrics, but also in agreement with the general custom, so far as we have observed it. It would be distinctly contrary to the general legislation on the subject to keep the Host in the lunula after it had been consecrated for ten days. Besides, if, as we suppose, there is a ciborium in the tabernacle with consecrated particles, there is no reason for preserving the Benediction Host. Indeed, the fewer sacred vessels kept in the tabernacle the better. There should, of course, be provision made for daily communions, for sick-calls, and so forth. This can, however, be done by keeping in the tabernacle one ciborium filled with consecrated particles. It is better not to add a pyx with a few particles; and, unless there is to be Benediction during the week, there is no need to keep a lunette with consecrated Host.

REVALIDATION OF MARRIAGE.

Qu. A priest is called to the bedside of a dying man. He knows that this man's marriage is invalid, and he has not the necessary dispensations to validate it. Afterward the man recovers and the priest, who, by this time, has been moved to another parish, inquires about

the marriage, on meeting the man, but finds that nothing has been done. He once more advises him on the subject. Does his obligation end here, or should he take up the case?

Resp. Our correspondent is of course aware that, if the man were really in danger of death, he probably had faculties to dispense from the impediment in question. By decrees of the Holy Office dated 20 February, 1888, and 9 January, 1889, Ordinaries are empowered to delegate parish priests and those who are temporarily (but *habitualiter*) in charge of a parish to dispense *in periculo mortis* from all diriment matrimonial impediments, with the exception of two, namely that which arises from priestly ordination and that which arises from affinity "in linea recta ex copula licita". He could not of course dispense from the impediment of clandestinity. He should see that there are two witnesses of the ceremony. The practical question, however, arises from the fact that he did not, and perhaps could not, exercise the power of dispensing; in other words, what is his present obligation? We think that his obligation *ex justitia* has certainly ceased. As to the obligation *ex charitate,* that may still exist to the extent that he would do well, in case the knowledge he has is in no way confidential, to inform the present pastor and leave the matter in his hands.

QUESTION OF DELEGATION FOR A MARRIAGE.

Qu. A certain priest boarded in parish A, but was pastor of parish B. He did no work in parish A, but lived there for a while, for the sake of convenience. I got a dispensation *mixtae religionis* for him to marry a couple from his own parish in parish A. The couple did not at that time have a domicile in parish B; they had just come there. What troubles me now is that I did not expressly ask for delegation, but only for a dispensation. The Vicar General who granted the dispensation knew the circumstances; he was aware that the pastor of B resided in parish A. Was the marriage valid?

Resp. The question of domicile or lack of domicile of the couple in parish B does not affect the question of validity. That depends entirely on whether the pastor of B was really delegated to assist at the marriage in parish A. Canonists

distinguish between tacit delegation and presumed delegation. Tacit delegation is "that in which the Ordinary [in this case, the Vicar General], not being present himself at the marriage, while he could forbid the priest to perform the ceremony, does not do so". This kind of delegation is declared to be "very uncertain". If it be question of "matrimonium contrahendum", tacit delegation does not justify one in acting. But if the matrimony is already contracted, the presumption, say the canonists, is in favor of validity. Presumed delegation is that in which the priest assisting at the ceremony is persuaded that the Ordinary (or the Vicar General) would grant him the permission if he knew of the case. This is not sufficient for validity. Was the delegation in the case before us tacit or presumed? Judging from the details stated by our correspondent, we are inclined to think that it was tacit delegation. The Vicar General, we take for granted, knew where the marriage was to be performed and by whom. When he gave the dispensation, he tacitly granted the necessary delegation. That should have been done explicitly; it were better that it were done in writing, the priest who assisted at the marriage should not have been contented with such a tacit delegation. But, *post factum*, we think, the presumption is in favor of the validity of the Sacrament.

A THEORETICAL QUESTION.

Qu. In Wapelhorst's Compendium, fifth edition, p. 102, n. 65, there is a footnote quoting Tonellius as follows: "Communior est opinio vel unicam guttam vini consecrati permixtam cum qualibet magna quantitate vini, saltem ejusdem speciei, non amittere consecrationem." A priest who has to say two Masses in the same church uses the same chalice for both Masses. Is it not possible or even probable that, in the time intervening between the first and second Mass, some small quantity of the sacred species has collected at the bottom of the chalice? If the opinion quoted above be true, there would be no valid consecration in the second Mass. In practice it is always safe to follow the rubrics of the Church; but how would you solve the difficulty in theory?

Resp. It is in order to avoid this difficulty that the rubrics direct the celebrant to be careful to empty the chalice completely, and the rubricists add that he should do this in two or

three draughts. If these prescriptions are followed with care, the difficulty becomes a purely theoretical one in which we agree with the "communior sententia" quoted by Wapelhorst.

THE PRIVILEGE OF BINATING.

Qu. The question of duplicating on Sundays and holidays of obligation in a parish with two distinct missions, or a church incapable of accommodating all the congregation at one Mass, came up for discussion at a recent conference, with the usual difference of opinion. A claimed that the faculty of duplicating is personal and should be renewed every year. In support of this opinion he cited the Statutes of the Diocese, which read: "Celebrandi bis in eodem die facultas est ab Episcopo petenda, et in eis tantum casibus concedi potest ubi certe eam requirit fidelium vehemens utilitas annecti-turque personae, non loco, cui conceditur." He also quoted the faculties of the Diocese, which say: "Celebrandi bis in die si necessitas urgeat, ut Christifideles satisfacere possint obligationi audiendi missam diebus praeceptis, quando recursus ad nos convenienter haberi nequit." To this a note is added: "Facultas celebrandi bis in die nonnisi ob veram necessitatem et ad breve tempus concedi a nobis potest, ideoque sacerdotes quibus fuit concessa quotannis de novo rationem exponere et licentiam petere tenentur."

On the other hand, B claimed that the faculty of duplicating is attached to the church and that consequently any priest who supplies the place of the pastor has the right to duplicate. Moreover, so long as the necessity of the duplicating lasts, it is not necessary to have the faculty renewed every year. He based his opinion on the "Instructio S. Congr. de Prop. Fide de missa bis in die celebrandi"; on the Third Plenary Council of Baltimore, par. 10 and 11, and on THE ECCLESIASTICAL REVIEW, Vol. VII, p. 302. Moreover he argues that the very words of the faculties, "quando recursus ad nos convenienter haberi nequit", could have no reference to duplicating in a parish church where it has been the custom from year to year, but must refer to priests who are not under the necessity of duplicating unless some unexpected need should temporarily arise.

Who is right, A or B? Many readers of the REVIEW would welcome a discussion of this question.

Resp. The general legislation of the Church forbids the celebration of Mass by the same priest twice on the same day, there being some well-known exceptions, such as the celebration of Christmas and All Souls' Day, the need of consecrating a host for viaticum, etc. Nevertheless the faculty of binat-

ing or duplicating is granted (the condition required being *some grave reason*) for Sundays and holidays of obligation. The meaning of "grave reason" has been frequently discussed and is, we think, well understood. The points raised by our correspondent are (1) should the faculty be renewed year after year, and (2) is it a personal or a local privilege? To both of these we answer that, ordinarily, bishops and vicars apostolic have the power to grant the privilege, and the conscience of the Ordinary is burdened with the responsibility of deciding when the conditions constitute a sufficiently grave reason for granting it. Usually the faculties of the diocese indicate that it is given "usque ad revocationem" to every priest of the diocese, to be exercised whenever the circumstances warrant. In this sense is to be interpreted the reference to the REVIEW, Vol. VII, p. 302: "The indult of duplicating, with us, is local, not personal. Hence the responsibility of its lawfulness rests not with the celebrant but with the bishop, or, indirectly, with the rector on whose representation it is obtained. Curates, or visiting priests, or those who have temporary charge, or a substitute who is called from another church to supply an extra Mass, require no sanction for duplicating if the privilege is attached to the regular duties of the church." On the other hand, judging from the evidence submitted by A, there must be some dioceses in which the bishop grants the indult to the priests personally, and requires that it be renewed each year. In that case we should say that the privilege is personal, while at the same time it is also local, in the sense that, local conditions remaining the same, there is from year to year the same reason for its being exercised in that particular church.

THE PRAYERS AFTER MASS.

A correspondent writes to us directing attention to the manner in which the Prayers to be recited after Mass are said in many churches, implying not merely a deviation from the Rubrics, but an entire loss of the beautiful and helpful purpose for which they were ordered by the Sovereign Pontiff. We refrain from printing the illustrations given from personal observation by the writer and merely recall here the proper manner of saying these Prayers in public.

In the first place they are to be said " junctis manibus ". This excludes the method of reciting them with the chalice in hand.

They are to be said "immediate expleto ultimo Evangelio"; that is, before distributing Holy Communion or performing any other rite after Mass.

Lastly, they are to be said " alternatim cum populo ". This requires that they be said in a tone loud enough to be distinctly audible, slowly and devoutly, so that the people can follow and respond properly. There is a great deal of power or virtue in these prayers, especially the " Hail Holy Queen ", and in the touching appeal at the end: " Most Sacred Heart of Jesus, have mercy on us ", which, if rightly interpreted by the voice and manner of the priest, is as effective as a sermon, and brings the people in closer union with the officiating priest than much that he may say from the pulpit. It is therefore a great mistake to undervalue the care to be bestowed on the devout recitation of these prayers.

CALLERS AT THE RECTORY ON PARISH AFFAIRS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The complaint which a layman recently expressed to me as to the way official business is conducted at the parochial house is not unwarranted, in view of the following experience. The man in question went to the priest's house to register a sick-call. A servant, after ushering him into an office, rang a bell, announcing, it was presumed, to one of the clergy that a sick-call needed attention. The layman was anxious to see the priest personally in order to explain certain circumstances of the case. He sat waiting in the office, but no priest appeared. Neither did the servant who had directed him to the office, return. Finally, when almost an hour had passed, a priest came into the office by chance and afforded the man an opportunity to state his business. The priest courteously listened, made note of the name and residence of the sick person, and said that the priest on sick-calls would look after the case. Now, it seemed to me as I heard this story, in view of the fact that there were no other persons in the parochial office on business, that he should have received attention within a

reasonable time; or if the priest on sick-calls was not at home, the servant should have returned to make known that fact, and called another priest, or at least should have taken the message which the man was willing to leave. That he should have been left in the office almost an hour without a word of explanation, to get his business attended to by mere chance, shows a want of proper business methods in parish affairs, and an absence of that consideration which the laity have a right to expect in purely official matters. SACERDOS.

FICTION AND RELIGIOUS TRUTH.

To the Editor, THE ECCLESIASTICAL REVIEW.

As a convert priest, I might state first of all that my early training was Presbyterian, and so I had little to do with the "shouting" form of "revival religion"; yet never did I feel a stronger tendency to shout "Amen, Brother", than when I read the article of Father Graham in the September number of the REVIEW under the title, "The Danger of Giving Out Fiction for Religious Truth".

To my mind—and I am sure that nearly all converts will agree with me—the greatest obstacle to the conversion of intelligent non-Catholics is the "pia credulitas" of the simple faithful; and on the moral side, more trouble is given the confessor by the misinformation of his penitents regarding venial and mortal sin than everything else in his pastoral work.

I am far from desiring that the "pia credulitas" regarding the legends of the Saints, etc., should disappear; on the contrary, I feel that one of the greatest charms of our holy religion is its appeal to the supernatural and its vision of God's hand in everything. But there is surely a limit to this kind of thing; and Father Graham is to be congratulated for his "speaking out in meeting" among our fellow-priests. We all ought to endeavor to instruct our people in the dogmatic and moral truths of the faith; and if legends and pious practices add to devotion among a certain class, it is all very well in its place. But I have had to hang my head in shame sometimes when my Protestant friends have shown me with a cynical smile the so-called "patent-medicine advertisements" that appear in certain of our devotional magazines—the "testimo

nials" being sometimes even positively heretical and even, unintentionally, against approved Catholic moral teaching. The grateful reader who has "suffered from a certain ailment for years" and has "tried doctors of all kinds and failed to find relief", finally devours nine holy pictures of the postage stamp variety and "has been entirely cured". Or "her neighbor's little girl was bitten by a mad dog"; her life is despaired of; but a certain medal or badge brings prompt relief.

Again: certain pious devotions — novenas to saints whose very existence is in dispute, not to speak of the grotesque as well as insipid narratives of holy men and women which some of our religious communities foist upon the public in little leaflet and pamphlet form—give more than a ready handle to our critics. There is to my mind little wonder that educated non-Catholics do not make the distinction between matters of faith and pious opinions; and the oft-repeated statements that the Catholic Church "is steeped in superstition" finds apparent confirmation.

I wish we had a little more of the common-sense reasoning of Father Graham. Holy Water and votive lights are beautiful and elevating when properly understood; I have grown to love our popular devotions so much that some have become part of my life. But, let the distinction between the St. Anthony candelabra and the Tabernacle of the Blessed Sacrament be clearly understood by laity as well as clergy.

CONVERT.

PRIESTS AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The indictment made against "automobile priests" by the "real and fictitious" Catholic traveling layman and friend, which a "Removable Rector" brings in the September issue of the REVIEW, reminds me very much of what Artemus Ward once pointed out very effectively when he said, "There is nothing that makes men so ridiculous as knowing so many things that ain't so". The condescending Rector expresses himself very logically when he asserts that his friend and parishioner is a little too hard on priests owning automobiles. Despite the acknowledgment by this traveling layman that,

" If they are time-savers and not time-killers, then he heartily approves ", the sweeping statement that, " the automobile may contain a germ fatal to the American clergy ", appears to be somewhat far-fetched and flippant; while the other charges of misdemeanor ascribed to the " automobile priests " by this apparently pious parish " crank " seem to be as rude as they are exaggerated.

The writer unfortunately does not own an automobile, nor is there any prospect of his getting one in the near future. However, his experience in a widely scattered rural parish covering nearly three square miles has taught him during the past six years, because of the absence of one, to appreciate the great and practical value of the automobile. Nor would he discriminate between the different " makes ". To a devout and pious Christian, such as our traveling layman is said to be, there can be no question about the value of the automobile for parish work, at any time and under any circumstance; for even if but one single immortal soul has been saved by the " making of time " in the machine, a service which otherwise could not be done in a case of extreme need, that alone is worth more than the price of forty Pierce Arrow cars, irrespective of every other grievance that might be made; and the investment on the part of that priest certainly was a good one.

Even if, among a class or body of men a certain few show a lack of discretion in the use of practical things, we have no argument for universal condemnation, much less unwarranted fear. " In medio virtus stat." This is always presupposed in everything we do, whether priest or layman. He who would abuse a thing should forfeit his right to the same; but I venture to say that of the many priests I know who own automobiles, I have not found one to be culpable of the gross abuses and improprieties of which he complains, and I dare say that I am in an equally good position to make observations as he may find himself to be at his very best. To say the least, this devout and pious "daily communicant" might have done more credit to himself and charity to the "cloth" had he kept in mind, that as he sees others, so do others see him.

Granting that it is not essential, much less expedient, for a clergyman to " annihilate space " in a luxurious " rolling palace ", the positive usefulness of the automobile cannot and

should not be questioned in the case of the priest any more than of the laity. We are living in a modern age. It is an age of invention; perhaps more so than any other age. The automobile has come to stay, because it has proved its many advantages in every field of activity, and particularly so when engaged in the greatest business on earth—the saving of souls.

Hitherto the horse was employed to do what now the automobile can do. And if the prophecies come true, the time will soon be here when this newer vehicle will be used almost exclusively. Men call this progress. And so it is. The times are constantly bringing about many changes in the material world. The motor car may be one of them. There was a time when the horse and carriage were considered a luxury. The automobile but recently ceased to be such. We read occasionally in the war reports from abroad of priests bringing the Eucharistic Christ to the dying soldiers by means of the aeroplane. A novel way to bring Communion to the dying, is it not? But what matters the manner of transportation if in the end the good intended is accomplished? And when the priest engages in legitimate recreation, why should his lay critics envy him and run to fault-finding? Or has the priest no right to recreation? If all were true that this Catholic traveling layman claims to be true about the cases that have come under his observation, one might ask: What about the thousands of abuses that the laity are culpable of, abuses far more numerous and appalling than any and all made by the worst and most careless priest who ever owned or sat at the wheel of a machine? The indictments made against the clergy owning automobiles surely are not a compliment to the laity, but rather a sad reflection upon it. Moderation has the same binding force for the layman as the priest.

After all, there seems to be something unmanly on the part of him who boldly assumes to sit in judgment upon matters outside his jurisdiction. The "devout traveling man" who has gone to the pains of "tabulating" the number of priests "arrested" because of "accidents or speeding"; who charges priests with neglected church properties, with irregularity in the liquidation of their debts and with a lack of study, must know very well—and if he does not know, he ought to—that the Almighty will not ask him on the day of final reckoning what this or that man was or has done.

The writer readily concedes that priests ought to be models of good example in all things, the automobile not excluded. But so ought every good Christian. Or is there perhaps one gospel for the clergy and another for the laity? One thing is certain—that those who most strongly lament and criticize will surely not be able to answer for their own misdeeds here in life, much less for those of anyone else. When we consider that, as a body, there is no class of men in the world who from personal motives care as little for money or luxury as the American priest, we do not wonder that oftentimes so many of us are imposed upon by the laity. Indeed, the priest should be at one and the same time a gentleman, a scholar and a saint. Particularly the saint. Saints never knew the automobile, and have enjoyed the reputation of living on poor rations and nominal allowances for an annual income.

There ought to be some consolation, therefore, for the "Removable Rector" in his present plight concerning his contemplated "Pierce Arrow". By way of suggestion, the writer wishes to state that if ever the time comes when he may have a choice in the matter of automobiles, he will consult the will and wish of his superior, and, if necessary, apply a little good judgment and common sense by accommodating himself to his purse, and inform very emphatically all his kind friends of the laity who offer unsolicited advice and criticism to politely attend to their own affairs.

If the "Removable Rector" cannot come to any decision in this matter without giving further scandal to his annoyed and annoying parishioner, friend and pious Catholic traveling man, then let the worthy Rector purchase a "rickety rig" and an "old nag" for himself, and a first-class 1917 model "Pierce Arrow" for his curate, if he has one.

COUNTRY CURATE.

"DID JESUS USE A DEAD LANGUAGE IN THE LITURGICAL SERVICES?"

"Let's come over to Dr. Brown's class."

"No," replied Mr. Jones, "I just called in for a few minutes, while I was in town; it's years since we met before."

"You can't go away in a few minutes; you must stay a week," said Father Smith, who was delighted to meet his old

school-fellow. "We can have a talk on the way to the Doctor's, and after a short stay we will return. I promised to go there to-night, so I must put in an appearance. Come along, you will feel at home and enjoy the visit."

"Is it a medical class?" asked Mr. Jones.

"No," laughed Father Smith. "Dr. Brown was a Seminary professor who never lost his love of books; a few of his old friends meet every month, and we talk about the great truths and sometimes about current topics."

"I don't think that I would enjoy the visit," said Mr. Jones.

"Come and see."

Mr. Jones was the only layman present that evening, but as soon as he shook Dr. Brown's hand and heard his welcome, he was at home. It was Mr. Jones who started the discussion.

"I was traveling from Chicago last week," he said, "and happened to get in conversation with a learned Hebrew on the train. 'Why is it,' asked Mrs. Jones who was with me, 'that you Hebrews use a dead language[1] in your synagogues? Why do you use Hebrew instead of English?'—'We use both,' he replied. 'The Scriptures are read in Hebrew, but they are translated or explained in English. The sermon or address is given in English.'—'But,' continued Mrs. Jones, 'why do you use Hebrew at all? Why don't you have the entire service in English, instead of half Hebrew and half English?'—Instead of answering, our friend asked Mrs. Jones this question: 'Why did Jesus use a dead language?'—'Why did Jesus use a dead language?' repeated Mrs. Jones with surprise—'Why, He didn't.'—Our friend smiled. 'Have you never heard,' he asked, 'that Jesus took the book of Isaiah in the synagogue at Nazareth[2] and read it in Hebrew, and astonished the people, who thought that He could not read?[3] After he read the passage in Hebrew, He paraphrased and explained it in their own language, Aramaic, the language of

[1] Lightfoot thought that the unknown tongue, which St. Paul condemns in I Cor. 14, was Hebrew. "We are of opinion, therefore, nor without reason, that that unknown language which they used, or abused rather, in the church, was Hebrew; which now for a long time past was not the common and mother tongue, but was gone into disuse. . . . We inquire not in how many unknown languages they could speak, but how many they spake in the church; and we believe that they spake *Hebrew* only." *Hor. Hebr.*

[2] Lk. 4:17.

[3] Jn. 7:15.

Palestine in his day.'—'Why,' said Mrs. Jones, 'I thought that Hebrew was the language of Jesus and His apostles.'—'No, Hebrew was dead long before Jesus came; it was as dead then as it is now. As many men know Hebrew to-day as in His day.'—'Do you mean to say that the Bible did not exist in the language of Jesus? That Jesus and His apostles never read the Bible in their own language?'—'Yes, that is exactly what I mean. Jesus did just what we are doing in our synagogues to-day. He read a part of the Scriptures first in Hebrew, and then explained the passage read, in the language understood by the people. I think the same thing is done in Catholic Churches; first the priest reads a part of the Scriptures in Latin or Greek, now both dead languages, and then reads a translation of what is read and gives a sermon or homily on it.'

"We reached our destination, and our learned friend left us, and so we had no chance to ask for further explanations. Mrs. Jones was not satisfied, but since Father Smith has been kind enough to make me a member of the class for this evening, I would be very glad to be able to answer Mrs. Jones's questions when I return. Were the statements that our friend made correct?"

"They were correct," replied the Doctor.

"But, do we not read that St. Paul spoke to the people in Hebrew,[4] that Pilate wrote over the cross the inscription in Hebrew,[5] Greek, and Latin, so that the people who did not understand Greek or Latin might read it in Hebrew? If they did not understand Hebrew, why did St. Paul speak, and why did Pilate write in that language?"

"Your question is a good one," said the Doctor, "and has often been asked. The confusion arises from the fact that two different languages are called Hebrew. The language of Canaan is now commonly called Hebrew. This is the language in which the Old Testament was written. It was the Jews' language up to the time of the Babylonian Captivity about seven hundred years before Christ. After the Captivity, the Jews gradually lost their knowledge of Hebrew, and Aramaic became their language instead."

[4] Ac. 21:40; 22:2. [5] Jn. 19:20.

"What caused the Jews to lose their language?" asked Mr. Jones.

"How the change came about is not clear. Aramaic was the international language of Asia Minor; it was the language of business and trade. Very much as English is to-day. The Jews of Palestine had to know it in order to deal with the neighboring nations. The cultured Jews knew Aramaic a hundred years or more before the Babylonian Captivity.[6] After the Captivity we find Nehemias complaining that the Jewish children did not know the language of their Jewish fathers, but spoke the language of their pagan mothers.[7] In our Saviour's time Aramaic was the language of Palestine; Hebrew was merely the language of worship used in the synagogues, just as it is to-day. In the New Testament Aramaic is called Hebrew because it was the language spoken by the Hebrews at that time. The words of the Psalm which Jesus uttered on the cross, 'Eloi, Eloi, lama sabachtani',[8] are not Hebrew but Aramaic."

"But," interrupted Mr. Jones, "do we not see Jews reading Hebrew newspapers on the trains, in the subways and on the trolley cars?"

"What they read is not Hebrew but Yiddish."

"What language is that?"

"In Germany it is largely German; in Spain it is largely Spanish; in this country it is mostly bad English. The Jews are anxious to know at least the Hebrew alphabet, and so whatever language they may speak, they like to write it in Hebrew[9] characters. The *New York Sun* some time ago

[6] 4 Kings 18:26; Is. 36:11. Here and in Dan. 2:4; Esd. 4:7, Aramaic is called Syriac. In the New Testament it is called Hebrew. It is also called Syro-Chaldaic. Aramaic is the name of the language preferred by scholars.

[7] Neh. (2 Esd.) 13:24.

[8] Mk. 15:34.

[9] What we call Hebrew letters or characters are not Hebrew but Aramaic. The early Hebrew letters are no longer used in Hebrew bibles or in any other Hebrew works.

"For though it is true that within their own country the Jews, in exchanging their language for that of another, adopted also the alphabet of that nation, yet, throughout the Diaspora, the vernacular of the country, which was invariably adopted by the Jews, was written by them with Hebrew characters (i. e. Aramaic). So that, whether the vernacular be German, French, Spanish, Italian, Arabic, Persian, or even Tartar, as is the case with the Karaites of Southern Russia, the Hebrew was the alphabet used." *Jewish Encycl.*, article Alphabet.

printed an advertisement from a Hebrew paper, substituting our letters for the Hebrew letters. It read: 'Ekstra! Ekstra! Zu Pedlers aind Starkipers! Katan Guds, Remnants, Taiilings aind Blankets'. That is not Hebrew but Yiddish or bad English for: 'Extra! Extra! For (to) Pedlars and Storekeepers! Cotton goods, remnants, towellings and blankets'."

"So it is true, then," said Mr. Jones, "that the Bible did not exist in the language of Christ and His apostles?"

"The written Bible did not exist in the language of Christ, in His lifetime, that is true. But the spoken Bible did. The people heard the Bible read in the synagogues in Hebrew, which they did not understand, but then they heard it translated into Aramaic and explained in that language. They repeated the words of Scripture and knew many of them by heart."

"No Bible ever appears in the possession of Christ or His apostles from the time of His birth to His ascension. They were too poor to have one, but they are constantly quoting it from memory. How often Jesus said to his followers: 'Have you not *heard*[10] that it was said', etc. He never says to His followers, but to his learned enemies who knew Hebrew: 'Have you not *read*?'"[11]

"But," again interrupted Mr. Jones, "was the Bible never written in Aramaic, never written in the language of Christ and His apostles?"

"Yes, it was, but not until two centuries[12] after all the apostles were dead. These translations or paraphrases into Aramaic are called Targums. If you look at the article on Targums in *The Catholic Encyclopedia,* you will find a brief and clear account of them. If you want to know something about the Aramaic language, you will find a very full account of it in *The Jewish Encyclopedia.*"

"But," again asked Mr. Jones, "why didn't the Jews make an Aramaic translation just as soon as Hebrew ceased to be spoken?"

"Because the Jewish leaders forbade the use of written translations in the synagogues."

[10] Mt. 5:21, 27, 33, 38, 43, etc.

[11] Mt. 12:3, 5; 19:4; 21:26, 42; 22:31.

[12] "The Pentateuchal Targum . . . was at all events committed to writing and redacted as early as the third century." *Jewish Encycl.*, article Targum.

"Why did they forbid them?"

"Probably, because they feared that if translations were allowed, the study of Hebrew would be neglected, and the language would die out and be lost."

"Did anyone ever write out any of the words of Scripture, in the language of Christ, in His time or that of His apostles?"

"Yes, St. Mark records words of Christ in that language,[13] that He spoke on the cross. A copy of the book of Job[14] in Aramaic was presented to Gamaliel the Great, a contemporary of the apostles, which he ordered to be buried."

"When was the Aramaic translation, which, you say, was begun in the third century after Christ, finished?"

"It is impossible to tell. Possibly two or three centuries later. It was never completely finished, because the books of Daniel, Esdras, and Nehemias have not been translated into the language of Christ up to this day."

Mr. Jones had to leave, and shortly afterward the class was dismissed, with many questions proposed and left unanswered, which will be taken up at the next meeting. S.

TRANSLATION OF PSALM 22:5.

To the Editor, THE ECCLESIASTICAL REVIEW.

Summer-retreats kept me too busy for the following *excursus;* hence its late writing.

In the July number of the REVIEW, Father Simon interprets Ps. 22 in such a way as to destroy the beauty of what really seems to be a charming bucolic idyl. There is no certainty in this matter of interpretation; and yet at least a probability favors the carrying out of the pastoral figure from verses 2 to 5. Rejecting this probability, Father Simon writes: "The *Catholic Encyclopedia*, art. 'Psalms', in trying to carry out the pastoral figure, gives us this strange translation in v. 5: 'My trough runneth over'".

[13] Mk. 15:34.

[14] "I remember having at one time come to thy grandfather R. Gamaliel, when a book of Job in Aramaic was brought to him. He told the mason to take the book and immure it underneath the stairway. Whereupon the latter R. Gamaliel also ordered the book he was reading to be immured." *Babylon. Talmud.*, ii, p. 240; Engl. transl.

We admit that this our translation is new; but fail to see that it is *strange*. It is *strange* only if Father Simon's theory be correct; only if the pastoral idea be not carried on through verses 2 to 5. Since we interpret the psalm as a bucolic idyl; and the verses in question as an allegorical exposition, in the language of a sheep, of the main theme of the psalm, what other word could have been used than *trough?* Surely it would never do to make a sheep say: "My cup runneth over"! Yes, but is there any right to translate the Hebrew word *kos* in this way?

There is a philological right to interpret *kos* as any kind of a cup—that of man or of beast. True, Biblical Hebrew has no other use of *kos* as an animal's drinking-stone or trough. But we may argue from Rabbinical use. According to Buxtorf, *Lexicon Chaldaicum, Talmudicum et Rabbinicum*,[1] the Mishna uses *kos* to signify the intestines. "House of cups" means the abdominal cavity. Cf. κοῖλος = *hollow*. Moreover, the word *kos* means an hair-follicle, the little sack in which the hair has root. Finally, according to *Aruch Completum*,[2] the word *kos* is synonymous to *kuph;* and the root meaning of NH *kuph* is *curved in*. Hence we take it, the root meaning of *kos* is *hollowed out;* and the noun may readily mean a hollowed-out drinking-stone. Scores of such drinking-stones lie round about the cisterns and springs of Palestine. And the shepherd fills them for his thirsty sheep. Hence, at least philologically, the translation *trough* is not strange.

WALTER DRUM, S.J.

Woodstock, Maryland.

[1] Leipzig, 1875.
[2] Vienna, 1885.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 17. HARVARD CHRISTOLOGIES. 4.

DR. LAKE'S VAGARIES.

The announcement that Dr. Lake of Harvard will this year be loan professor to Union Theological Seminary of New York City, has led us to a further study of his vagaries in the realm of Christology. We have amply summed up the blasphemous theories of this Anglican minister in regard to the consciousness the Church has of the physical resurrection of Jesus.[1] In a later contribution to the REVIEW was set forth his eschatological theory that Jesus died a dupe to a fanatic expectation of the Parousia before death.[2]

We refuted the doctor's statement that Jesus Himself had not expected death. "Did Jesus speak in this way of himself?" "No," answers Lake; "so far as can be seen from the synoptic narrative, when Jesus was speaking in public he *said nothing of himself*".[3] Against this *ipse dixit*, we have set the clear synoptic record of sayings of Jesus, both in public and in private, that are undeniable proofs of a foretelling of His death. To our argument we wish to add still more evidence. For this prediction of His death by Jesus is a strong point to score against the entire eschatological school of Johannes Weiss, Schweitzer, Loisy, Tyrrell, Burkitt, and Lake.

I. His death foretold by Jesus. As proof positive against the eschatologists that Jesus did in fact foretell His oncoming death and resurrection, He used two clear and comprehensive figures—Jonas and the Temple.

1. Figure of Jonas. It was during the second year of His ministry. The Scribes and the Pharisees were seeking to catch Jesus in His words. They asked Him for a sign of His Messianic mission. He made reply:

> It is a wicked and adulterous generation that asketh a sign. And a sign shall not be given them, unless it be the sign of Jonas the

[1] "A Harvard Christology", ECCL. REVIEW, March, 1916, pp. 348 ff.
[2] Cf. "Dr. Lake's Eschatology", ECCL. REVIEW, June, 1916, pp. 728 ff.
[3] *Stewardship of Faith* (New York: G. P. Putnam's Sons. 1915), p. 47.

Prophet. For just as Jonas was in the belly of the sea-monster three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. At the Judgment, the men of Ninive shall rise with this generation, and shall condemn it. For they did penance at the preaching of Jonas; and behold a greater than Jonas here.[4]

The same sign was given during the third year of ministry. The Pharisees pressed again for a sign—a sign from the heavens, this time—in proof of the Messianic mission of Jesus.[5] He made them answer:

The face of the heavens ye know how to read; but the signs of the times ye cannot read. It is a wicked and an adulterous generation that asketh a sign. And a sign shall not be given them, unless it be the sign of Jonas.[6]

In the tradition of Luke, this sign of Jonas is lengthily interpreted by our Lord.[7]

Jonas is the type of Jesus; the folk of Ninive are the type of the synagogue. Jonas was sent to the Ninivites for their salvation; he was made to flee from Jaffa to Tharsis; for the sake of Ninive, he was swallowed up by the sea-monster; after three days and nights, he was cast upon the coast of Syria; he then obeyed the bidding of Jahweh, and went to Ninive to preach salvation. The Ninivites were converted.[8] In like manner, "a greater than Jonas" has been sent to the Jews. He will die and remain "in the heart of the earth three days and nights"; just as Jonas was in the belly of the monster three days and nights. Jesus will rise again, and will teach His doctrines thereafter; just as Jonas was cast from the monster's belly, and taught Ninive thereafter. The Jews will not accept the teachings of Jesus as the Ninivites accepted those of Jonas. At the judgment-day the Ninivites will rise along with the Jews; and they that will have seen salvation by the ministry of Jonas will condemn the generation of Jesus who will have rejected the salvation preached by a "greater than Jonas". The parallelism is perfect.

[4] Mt. 12:39-41.
[5] 5 Mk. 8:11.
[6] Mt. 16:3-4.
[7] Lk. 11:29-32.
[8] Jonas 1-3.

Dr. Lake flies in the face of this clear parallelism, and dares tell us: "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".[9]

Was not Jesus here speaking of Himself? The Jews asked a miracle in proof of His Messianic power. He refused to give them other sign than that of Jonas. "For as Jonas was a sign to the Ninivites, so shall the Son of Man be a sign to this generation."[10]

Dr. Lake should not have ignored this sign of Jonas. He should at least have made some *critical* attempt to throw it out as forsooth absent from Mark and Q.

Even Harnack admits into his arbitrarily trumped-up Logia, or Q, those parts of the Jonas-passages of Matthew and Luke which have no prophetic reference to the Resurrection of Jesus. Not accepting either miracles or prophecy as historical, the Berlin professor carves the very heart out of the synoptic tradition of this Jonas-figure. The result of the manipulation is the following *restoration of the original saying* of Jesus:

> We wish to see a sign from thee. And he said: A wicked and an adulterous generation asketh a sign; and a sign shall not be given it, unless the sign of Jonas. For as Jonas was a sign to the Ninivites, so shall the Son of Man be to this generation. At the Judgment, the men of Ninive shall rise with this generation, and shall condemn it. For they did penance at the preaching of Jonas; and behold a greater than Jonas here.[11]

Note that, in the above emendation of the pericope, Jonas is not called "the prophet". Such an implication offends the critical sense of Harnack. True, the phrase is found in the non-Markan parts of both Matthew and Luke; and yet it cannot have been in the original Gospel. "The respectful affix τοῦ προφήτου was most probably added by St. Matthew."[12] So out it goes. The same is the fate of the parallelism between Jonas in the belly of the sea-monster and Jesus in the heart

[9] *Stewardship of Faith* (G. P. Putnam's Sons: New York. 1915), p. 47.

[10] Lk. 11:30.

[11] *The Sayings of Jesus*, by Adolph Harnack. Eng. translation (G. P. Putnam's Sons: New York. 1908), p. 137.

[12] Ibid., p. 23.

of the earth. This parallelism is not found in Luke; hence it cannot have been in the source, and must be an addition made by Matthew! For such a "clause would never have been omitted by St. Luke if he had read it in his source". In Q the σημεῖον for the Ninevites lay simply in the preaching of Jonah".[18]

No comment is called for by this daring and arbitrary criticism of the passage in question. Lake is even more arbitrary than is Harnack. He simply ignores the figure of Jonas by which our Lord foretold His Resurrection. We are asked calmly to pin our faith to the authority of the Harvard eschatologist who opines that: "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".

2. *Figure of the Temple.* A second clear and comprehensive figure, by which Jesus foretold in public His oncoming death and Resurrection, is that of the Temple. At the very beginning of His ministry He aroused the antagonism of the priestly party by cleansing the temple-plot of the buyers and sellers.

The priests had turned the sacred enclosure of the temple into a mart. On the occasion of the great feasts they made money by the sale of sheep, bullocks, and pigeons for sacrifice. Sacrificial offerings, if got elsewhere, might be rejected as blemished; and so a form of sacerdotal graft and monopoly grew up. Moreover, Roman money had to be exchanged for the Hebrew *shekel*, the temple-offering; and the priests charged a high rate of exchange. How high this rate may have been is realized by any one who has been obliged in Constantinople to pay a *metallik*, about a cent, for the change of a five-piaster piece, about twenty-five cents.

As a protest against this abuse of priestly power, the High Priest of the New Law upset the tables of the money-changers, and drove the sheep and bullocks from the temple-plot. The occasion was very public indeed. The priests demanded:

> What sign dost thou show us, since thou actest in this wise? Jesus replied and said to them: "Destroy this temple, and in three days I will raise it up." At that the Jews retorted: "In forty-six years was this temple built. And in three days wilt thou raise it up?"[14]

[18] Ibid., p. 23.

[14] Jo. 2: 18-20.

The sign was clear enough to those who believed in the Messianic power of Jesus. For John tells us:

> He was speaking of the temple of his body. When therefore he had risen from the dead, his disciples recalled that he had said this; and they believed in the scripture and in the word that Jesus had spoken.[15]

Dr. Lake makes no mention of this important witness of Jesus to His future Resurrection. The Johannine tradition is not received by the doctor as historical. And yet there is synoptic evidence of the very same incident.

In the trial before the Sanhedrim, according to Matthew,[16] two false witnesses bore testimony that Jesus had said: "I can destroy the temple of God, and after three days build it up again". And Mark[17] has preserved for us another false witness of the same occasion:

> We have heard him say, I will destroy this temple made with hands, and in three days I will build another not made with hands. And their witness did not agree.

The effect of these testimonies was to force from the high priest the admission that Jesus claimed Messianic authority. This claim was judged to be blasphemy. And yet Dr. Lake makes no mention of it at all.

Another synoptic confirmation of the Johannine narrative about the temple-figure of the oncoming Resurrection, which Dr. Lake carefully ignores, is the taunting of the Saviour on the cross:

> Vah, thou that destroyest the temple of God, and in three days dost rebuild it,—save thine own self. If thou be the Son of God, come down from the cross.[18]

There can be no doubt but Jesus made the claim which John narrates. The enemies of His Messianic authority remembered, though they misunderstood that claim. Why has Dr. Lake ignored it? Simply because it is an argument against

[15] Jo. 2:21-22.
[16] 26:61.
[17] 14:58.
[18] Mt. 27:40; Mk. 15:29.

his ridiculous assertion that "so far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".

II. An Objection of Dr. Lake. Instead of fairly and squarely facing these various arguments, whereby it is clear that Jesus did actually predict His death and Resurrection,[19] Dr. Lake blatantly heaps up a number of queries. To all but one of these rhetorical questions we have made reply in the June number of the REVIEW. A last blustering outburst remains to be answered:

> If he were convinced that he was going up to Jerusalem to die and rise again . . . what is the meaning of the cry of despair on the cross?[20]

The cry referred to is, "My God, my God, why hast thou forsaken me?"[21] To all eschatologists these words are the stock proof that Jesus died in despair—a dupe to the expectation that the Kingdom was to be founded before the catastrophe of Calvary. We do not admit that this is a *cry of despair*. What, then, does our Lord here mean?

1. Meaning of Psalm 21. To understand this cry we should note that it is the opening of the wonderful Messianic psalm of the Suffering Servant of Jahweh:

> My God, my God, why hast thou failed me?[22]

Jesus here interprets the psalm of Himself. He seems to have its inspired thought in mind. With a view to the better understanding of this cry of utter dereliction, we shall summarize the thought of the psalm it introduces.

The Servant of Jahweh suffers the agony of the sense of being forsaken by God as well as by men. Others trusted in Jahweh, and got relief; He has trusted, and is forsaken.

> In thee trusted our fathers—
> They trusted, and thou didst aid them.
> They cried out unto thee, and escaped;
> They trusted in thee, and were not disgraced.

[19] For other arguments, see "Dr. Lake's Eschatology", ECCL. REVIEW, June, 1916, pp. 733 ff.

[20] *Stewardship*, p. 47.

[21] Mt. 27:46; Mk. 15:34.

[22] Ps. 21:2.

But I am a worm—a No-one—
A reproach of men, the despised of the folk.
All that see me deride me;
They open the lip, they nod the head:
"Turn to Jahweh! Let him deliver him!
Let him save him, since he hath loved him!" [23]

The jeers and taunts and insults which the Messias will endure in this His dread hour of agony are here portrayed by the psalmist in more heart-rending detail than the simple Gospel narrative of the events of the crucifixion presents to us:

Many bulls have surrounded me,
Monsters of Bashan have encircled me.
They have opened their mouths against me,
Like a lion rending and roaring.
Like water am I poured out;
Torn from each other are all my bones.
Like wax is my heart become;
It is melted within me.
Like a potsherd is my palate dried;
To my gums my tongue cleaves fast;
In the dust of death will they lay me.
Very dogs have girt me round;
A pack of miscreants have closed me in.
They have digged into my hands and my feet;
All my bones I may count.
They look about,
They gloat on me.
They part my garments among them;
Yea, for my garments they cast lots.[24]

Downcast by the onslaught of His seemingly victorious foes, and suffering the dread pain of an overwhelming sense of utter abandonment by His Heavenly Father, the Servant of Jahweh makes a last appeal for aid:

But thou, Jahweh, be not afar off!
Oh, my help, make haste to aid me!
Save my life from the sword;
My lonely self from the power of the dog!
Save me from the mouth of the lion;
My poor self from the horns of bulls.[25]

[23] Verses 5-9. [24] Verses 13-19. [25] Verses 20-22.

After this last appeal of the forsaken soul comes the moment of triumph. From the very depths of dereliction the psalmist rises to the height of glory. The remainder of the poem is no longer an elegiac lyric, but a joyful anthem. The full choir chants the glory that will accrue to the Messias down the centuries to be.

2. The cry of Jesus not one of despair. From this analysis of the psalm that Jesus quotes, it is clear that His soul is suffering utter dereliction when He cries out:

> My God, my God, why hast thou forsaken me?

He is the Servant of Jahweh, whose woes are the psalmist's theme. These woes reach a climax in the sense of abandonment by the Father. A similar state of soul is evidenced by our Lord's prayer in Gethsemane. For an entire hour He externates the revulsion of His feelings and will against the apparent futility of His sacred passion; and shows not in outward sign His conformity to the good pleasure of His Father, nor the dominant motive of His life — love of His Father. Down press upon Him the horrible motives of sorrow, sadness, horror and distress.[26] They drive His sacred face to the ground. He prays: "Father, if it may be, let this cup of sorrow pass from me". And only after an hour of such prayer of dereliction does He show in outward form that oneness with the good pleasure of His Father which characterized His every action—that love of His Father which dominated His will—"Not my will, but thine be done". Three several times do the dread motives fell Him to the ground under the olive tree. Three whole hours He prays to be freed from the agony of the seeming futility of His oncoming passion. "What profit is there in my blood, when I go down to the pit?"[27] And only after the third hour of prayer, and the third resolve to do the will of the Father, does the Saviour externate the love of God which ever dominated His human will—ever kept Him in absolute conformity of will with not only the precept of His Father that He should satisfy for the sins of the world, but also the good pleasure that left Him free in regard to all the gruesome details of the sacred passion.

[26] Mt. 26:37; Mk. 14:33.
[27] Ps. 29:10.

Why this superabundance of suffering? Why the abject posture in Gethsemane, and that most humiliating prayer? St. Teresa prayed, the ecstatic and heroic prayer: *Aut pati, aut mori!* St. Mary Magdalene dei Pazzi was even more ecstatic and heroic: *Et pati, et mori!* And yet the greatest hero that the world has ever seen, prays the prayer of utter abandonment:

> My God, my God, why hast thou forsaken me?

Why all this self-abasement? There was no need! One act of the will, the moment after conception, would have sufficed. The beatific vision, and the infused knowledge of the soul of the unborn God-Man had been ample for the will's act of satisfaction for sin. There was no need that the Saviour was born, lived His hidden and public life, suffered the most exquisite tortures in death! Yes, there was need—our need. We had need of an example. And that is why, " where sin hath abounded, grace hath more than abounded ".[28] Jesus willed to be as like to us as the substantial sanctity of the hypostatic union allowed. And so

> We have not a high priest, who cannot have compassion on our infirmities; but one tried in all things like as we are, save only sin.[29]

There was nothing of suffering that Jesus did not will to sanctify by enduring it in Himself:

> Although He was in the nature of God (i. e. although Divine nature was His from the beginning), yet He did not look upon equality with God as above all things to be clung to. But He emptied Himself (i. e. rid Himself, to all outward seeming, of the nature of God), by taking the nature of a slave and becoming like men; and, by appearing among us in outward bearing as mere man, He still further humbled Himself by submitting even to death—even to death on a cross.[30]

In all this superabundance of suffering there was never despair; the will of Jesus was always in absolute conformity with the good pleasure of His Heavenly Father.

[28] Ro. 5:20.
[29] Hebr. 4:15.
[30] Phil. 2:6-8.

In which will, we are sanctified by the oblation of the body of Jesus Christ *once*.[31]

There was only *one oblation* made by Jesus. From crib to cross, from stall to rood—yea, from the very moment of conception to that of death—there was never a change in the will of the Saviour whereby He answered the Father's call by the never-failing: "Lo, I come".[32]

For by *one oblation* He hath perfected for ever them that are sanctified.[33]

The sacrifice made by our Lord for sin was not that of merely the sad hours of Calvary; it was a never-retracted act of the will that lasted a lifetime.

This man offering *one sacrifice* for sins, for ever sitteth on the right hand of God.[34]

Since there was no despair in the cry of dereliction, but the will of Jesus never failed in conformity to the good pleasure of His Father, what is the abandonment that our Lord suffers? In what way has the Father forsaken Him? By not answering the prayer of Gethsemane, by leaving the bitter cup of the passion to be drained by Him to the dregs. There was a natural aversion of the will against these dregs of bitterness in Gethsemane; there is still this natural aversion on the cross. The dominant will in conformity to the Father's good pleasure keeps this natural aversion under full control. And yet, in His desire to be like unto us in all save sin, Jesus shows by His outcry that, although without disorder in His will, He is really and truly suffering in feeling and in will that utter pain which only they experience who die in despair. Could He have deigned more fully to be like us? Not without sin; not unless He gave up that full control of His dominant will, ever in absolute conformity with the good pleasure of His Heavenly Father in regard to each and every detail of the passion and its apparent futility.

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[31] Hebr. 10:10.
[32] Ps. 39:8.
[33] Hebr. 10:14.
[34] Hebr. 10:12.

Criticisms and Notes.

THE GOSPEL ACCORDING TO ST. MARK. By the Rev. Joseph Dean, D.D., Professor of S.Scripture, St. Joseph's College, Upholland. (Westminster Version.) New York and London: Longmans, Green & Co. 1916.

THE APOCALYPSE OF ST. JOHN. By the Rev. Francis E. Gigot, S.T.D., Professor of S. Scripture, St. Joseph's Seminary, Yonkers, N. Y. (Westminster Version.) New York and London: Longmans, Green & Co. 1916.

The English translation of the New Testament from the original text, with critical and explanatory notes, and brief introductions setting forth their authenticity, authorship, and general characteristics, under the editorship of Fathers Lattey and Keating, S.J., is announced as completed. The whole makes four volumes.

The character of the work has already received appreciation in these pages. The translators sustain a fairly uniform method in their rendering the old Greek text, aiming at accuracy in conforming to the original meaning without doing violence to the sense of reverence for the traditional usage of certain forms of speech. The notes are throughout illuminating and apposite, though in point of fulness they by no means exclude a further, more interpretative exposition of the exegesis of the New Testament writings. Professor Dean of the Liverpool Diocesan Seminary, in completing the translation of the synoptics, adheres closely to the methods of his predecessors. His translation is cautious, as it should be, considering the mixed type of readers to whom St. Mark addressed himself. He deals of course with the "chronological" gospel, and makes it accordingly the basis of the synoptic arrangement. For this reason Father Lattey's addition (Appendix) to the volume on the Chronology and Harmony of the life of Christ, has its distinct place and worth here.

Doctor Gigot's contribution deserves especial notice inasmuch as it deals with a particularly difficult part of New Testament exegesis. The Apocalypse is the one prophetic book of the Christian revelation, and its symbolical style adds to the difficulties of analyzing the prophetic character of the volume. Fortunately there have already been excellent exponents of this mysterious document intended to complete the eschatological teaching of the New Law. Both as regards the interpretation and the philological sources and construc-

tion, much tentative work has been done by scholars like Dom Chapman, O.S.B., on the one hand, and by Dr. Swete on the other, and judging from the reference notes, Father Gigot appears to have wisely discriminated in his choice of authorities in these fields. In his Introduction he establishes briefly the authenticity of the Johannine composition on the traditional lines of Patristic evidence, and from internal evidence. The date he accepts for its composition is the end of the Domitian reign, A. D. 96, while the Apostle was still an exile at Patmos. In the analysis of the work the author follows the septenary division suggested by the composite elements of the book itself as well as the symbolism which the author employs.

CATECHISME DE LA PROFESSION RELIGIEUSE (D'aprés les "Normae").—Renteria: Guipuzcoa (Espagne), 1916. Pp. 263. (St. Joseph's Novitiate, Metuchen, N. J.)

The Congregation of the Brothers of the Sacred Heart, nearly a century old, has in recent years shown a marked development of educational and religious activity. Canada and the United States, with their separate provincial organizations, have had an important part in this work, and at present renewed energy is working its way into the congregation from Spain, whither the French Separation Law had driven the Brothers to seek fresh fields of apostolic labor through the establishment of primary, industrial, and secondary schools. Evidence of that fervor comes to us in the *Catéchisme de la Profession Religieuse.*

Every observant student of religious progress in modern times will be forced to realize that during the late decades there has come a marked change in what might be called the applied standard of religious observance. This change consists chiefly in reducing to a minimum degree the demands of that ascetical spirit which has hitherto been, and is still in theory, considered an essential element of monastic institutions. Whilst the novice is taught the meaning and the import of the triple vow of poverty, chastity, and obedience, the practical interpretation of these obligations systematically limits their exercise to convenience rather than to any fixed norm of spiritual discipline. Under the plea of adapting ourselves to modern circumstances and necessities we have succeeded to an extent in introducing low levels of spirituality and secondary aims, which not only cause the laxity in discipline of which Thomas à Kempis complains, but which establish a double, and in a sense contradictory standard of religious perfection—that is, a real one in theory, and a fictitious one in practice. Thus holy poverty finds a substitute in resigning personal title to ownership while securing a system of comfortable pos-

session that supplies not only necessities but conveniences of all kinds, out of the common funds of the community. While each member disavows the responsibility of administering this comfort to himself, he engages his brethren and superiors to supply it for him, with the understanding that he in his turn will do likewise; and since the income of our modern communities depends on the mutual coöperation of the members, each one strives to increase the common sources whence are produced the means for mutual concessions. Thus the exercise of holy poverty is altered into the enjoyment of a much more comfortable existence than is allowed to the man of the world, who has not merely to labor and obey a master, but must meet accidents and responsibilities from which religious members are commonly exempt. In like manner the vow of obedience is reduced to a silent, mutual agreement between superiors and subjects to humor each other's inclinations, and by reciprocal and tacit concessions to ignore the rule for the sake of traditions or assumed necessities and common utility.

Whatever causes may be assigned for this deterioration in the spirit of religious discipline, it is to be regretted as a lowering of a standard to which we owe the triumph of religion over the world, and on which rest the reverence and esteem in which the religious state has been hitherto, and is still, largely held among us.

Books such as this *Catéchisme de la Profession Religieuse* are calculated to lead us back to the old heights to which we at one time aspired in professing religious perfection. They recall the meaning of religious observance, and thereby help us to realize the contrast between a true religious and one that merely bears the habit and name, and who may enjoy, at least for a time, the esteem that comes from connexion with a religious body honored in tradition. Here we find the terms of our contract defined with unmistakable clearness. We are made aware of what is true and what is false in our conduct as professed religious. We realize what perfection, or the aim after it, demands from us. We are told what are the obstacles in our way, and the faults that characterize a pretended observance of the obligations which the constitutions and rules of our order impose on us.

In treating of the obligations of the religious vows the writer takes not merely the standpoint of the subject but also that of the superior. He examines every detail of obligation, usage, the characteristics of a true interior spirit and exterior conformity. Every phase of the religious life is examined catechetically with remarkable thoroughness and impartiality of judgment. The last part of the volume treats of the virtue and gift of perseverance, and discusses the questions of the renewal of vows, of dispensation, and of dismissal or separation from the community. We trust the little manual will have an early translation into English. It would serve to renew the spirit

of religious institutes that may have come under the influence of modern maxims of worldly wisdom.

A HISTORY OF POLITICAL ECONOMY. By John Kells Ingram, LL.D., Fellow of Trinity College, Dublin. New and enlarged edition, with a supplementary chapter by William A. Scott, LL.D., Professor of Political Economy, University of Wisconsin, and an introduction by Richard T. Ely, LL.D., Professor of Political Economy, University of Wisconsin. A. & C. Black, Ltd., London; The Macmillan Co., New York. 1916. Pp. 334.

PRINCIPLES OF CONSTITUTIONAL GOVERNMENT. By Frank J. Goodnow, LL.D., President Johns Hopkins University. Harper & Brothers: New York and London. 1916. Pp. 406.

The literature of economics or of constitutional government may not seem to make an immediately professional appeal to the theologian. That both classes of literature, however, include a vocational interest for the clergy need hardly be argued here. As regards seminarians preparing for the priesthood, it is becoming more and more obvious that the study of economics, political science, and sociology should form a part of their training. To what extent this should be the case is a matter for the decision of wise superiors. As regards priests, especially those whose ministry is in our cities, large towns, and industrial centres, the better they are informed on economic and political conditions and theories, the more fully are they equipped for their functions of leadership amongst their people. Patently, therefore, the two books before us deal with subjects which neither priests nor seminarians will consider alien to their interests.

Economics, it need hardly be said, may be advantageously approached by the way of its history. Some, at least elementary, knowledge of the *science* should indeed precede: but the science will be more fully understood if studied in its genesis and development. As an aid to the latter pursuit it would be difficult to find a more serviceable manual than the one before us. The substance of the volume appeared originally as an article in the ninth edition of the *Britannica* in 1885. Three years later, the article revised was published apart in book form. It has since been translated into most modern European languages and also into Japanese. The author, though the son of an Anglican minister, and a one-time fellow and professor in Trinity College, Dublin, was a positivist, and an enthusiastic follower of Auguste Comte. This philosophical discipleship, Professor Ely thinks, has not been favorable to Ingram's economic theorizing, inasmuch as, instead of making Comte a starting-point, he made the

author of the *Philosophie Positive* his goal. On the other hand, while it is true that, abstractly speaking, Positivism can be neither a beginning nor an end of any scientific procedure, since it professedly ignores metaphysics and therefore ontological principles, nevertheless Ingram's personal attachment to Comte's religion of humanity seems to have been *de facto* if not *de jure* a healthy condition for his mental attitude toward political economy. Far better, indeed, it would have been, had a complete instead of a fragmental or a pseudo-religion underlain his theory, or rather been its goal and ideal; but if there had to be a choice between humanitarianism on the one side and crass materialism or individualism on the other, it is preferable that the former should receive the option. Consequently, though one wishes that Ingram had been something better than a Comtean, one can be thankful that he was no worse.

The actual sanity of his point of view toward economics manifests itself throughout; though, since the book has to do with the history, not with the science, of economics as such—to tell the story, not to establish a special doctrine, of political economy—the author does not obtrude his own philosophical estimates. It may be his relation to Comte that leads him to hold that "Economics must be constantly regarded as forming only one department of the larger science of Sociology". Nevertheless, the tenet loses none of its soundness from the fact that it was emphasized by the author of the *Philosophie Positive*, while its sanity is still further declared by Ingram's insistence on the vital relations of economics to morality. For, as he says, "We must ever keep in view the high moral issues to which the economic movement is subservient, and in the absence of which it could never in any degree attract the interest or fix the attention either of eminent thinkers or of right-minded men. The institutions of the future must be founded on sentiments and habits, and these must be the slow growth of thought and experience. The solution, indeed, must be at all times largely a moral one; it is the spiritual rather than the temporal power that is the natural agency for redressing or mitigating most of the evils associated with industrial life. In fact, if there is a tendency, and we may admit that such a tendency is real or imminent, to push the State toward an extension of the normal limits of its action for the maintenance of social equity, this is doubtless in some measure due to the fact that the growing dissidence on religious questions in the most advanced communities has weakened the authority of the Churches, and deprived their influence of social universality. What is now most urgent is not legislative interference on any large scale with the industrial relations, but the formation, in both the higher and lower regions of the industrial world, of profound convictions as to social duties, and some

more effective mode than at present exists of diffusing, maintaining, and applying those convictions. This is a subject into which we cannot enter here. But it may at least be said that the only parties in contemporary public life which seem rightly to conceive or adequately to appreciate the necessities of the situation are those that aim, on the one hand, at the restoration of the old spiritual power, or, on the other, at the formation of a new one." Society and consequently present economics are, he rightly thinks, "in a period of transition".

It is now generally recognized that a more humane and genial spirit has in recent times entered into economics, because such a spirit has been pervading society. Political economy is ceasing to be the dismal science it used to be. Dr. Ingram contributed his part to the fostering of this spirit. The able address on *Work and the Workman* delivered in Dublin, September, 1880, is a plea for "the really human conception of labor" and reminds one forcibly of the Encyclical of Leo XIII *Rerum novarum*. "Labor", he continues, "is not an independent entity separable from the personality of the workman, not a commodity like corn or cotton." The human agent, his human needs, human nature, and feelings are to be kept in view. Dr. Ingram develops the several deductions from this proposition—the workman should have (1) adequate wages, (2) a well-regulated home and family life (postulating *leisure*), (3) education; and sums up thus: "What is really important for working men is not that a few should rise out of their class. This sometimes rather injures the class, by depriving it of its more energetic members. The truly vital interest is that the whole class should rise in material comfort and security, and still more in intellectual and moral attainments."

The present volume, as we said above, deals with the history of political economy. It follows the rills of economic speculation during ancient times down along their growing course through the Middle Ages, and studies them more fully as they expand in ever-swelling volume during the modern period. The author died some thirty years ago, and the progress of economics during the interim has been ably sketched by Professor Scott of Madison. The work therefore is fairly comprehensive as to matter. As to manner, it is of course well documented and scholarly; worthy in this respect of an author who was so widely informed and so broadly cultured as to have been reputed by some of his associates "as probably the most learned man in the world".

The Principles of Constitutional Government is a very orderly and lucid presentation of the fundamental and essential constituents of political power. The volume opens with a brief exposition of the

nature of constitutional government. This is followed by an outline of the problems that confront federal government. The federal government in the United States, both before and after the Civil War, is next analyzed. The federal governments of Canada, Australia, and South Africa are studied in turn. The several powers of government, the executive, legislative and judiciary, are very fully considered. Various conceptions, English, American, and European, of private rights are discussed, and the local institutions of the corresponding countries explained. An appendix contains in full the constitutions of the United States, France, Germany, Belgium, and Japan; a serviceable apparatus enabling the student to make suggestive comparisons. The foregoing summary may suffice to give a general idea of the substance of the volume. That the whole is the work of so eminent an authority and so accomplished a writer as President Goodnow is sufficient guarantee both of the matter and the method of presentation.

ARCHAEOLOGY AND THE BIBLE. By George A. Barton, Ph.D., LL.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College; sometime director of the American School of Oriental Research in Jerusalem. American Sunday-School Union: Philadelphia. 1916. Pp. 588.

Whether one regard a book of this kind from an apologetic or from an expository point of view, its value will not easily be exaggerated. Several generations ago those who read French went to *La Bible Vengée* for arguments extraneous to the Bible itself in defence of the Sacred Writings. In more recent times *La Bible sans la Bible* became an arsenal of weapons of newer fashion. Fr. Vigouroux's *La Bible et les Decouvertes Modernes*, and later Geikie's well-known *Hours with the Bible*, then appeared with fresh materials serving equally well the purposes of defence or interpretation. In the meantime countless books have been published treating of one or another aspect of the Bible, scientific, archeological, historical, not to mention the exegetical; many, if not all of these volumes, have proved, in their individual spheres, profitable for teaching, confuting, correcting, instructing. In each and all of these respects, the volume at hand recommends itself. As offering extrinsic arguments for the historicity of the Sacred Writings it is admirable, while from countless objects, monuments, inscriptions, geographical locations, topographical positions, utensils, and the rest, it reflects new and hitherto unwonted light upon the meaning of the Sacred Text.

The volume is divided into two parts. The first part is descriptive of Bible lands and the exploration of them. The second part

contains translations of ancient documents which confirm or illumine the Biblical narratives and teachings. Along the valley of the Nile, across the plains and lowlands of Mesopotamia, over the hills and amidst the ruins of Palestine—wherever relics or ancient monuments are to be found, or inscriptions deciphered; wherever remains of ancient cities have been discovered, temples, tombs, palaces, libraries unearthed—the reader is taken and the relation of these relics of antiquity to the Bible is shown him. Mainly, of course, the light from the monuments is shed upon the pages of the Old Testament, though the recent excavations made amongst the remains of ancient Corinth and Athens and the cities of hither Asia have thrown some light upon the Gospels and Epistles. But not only the ruins of monuments, the crumbled walls of cities and temples, the burial-places of the dead, the pottery, the utensils of household and work-shop, have been summoned to witness for the inspired books, but most especially the various ancient documents preserved in cuneiform, hieroglyph, or other form of inscription, bring forward their testimony. The several Babylonian accounts of the Creation, the Fall, and the Deluge; the famous Code of Hammurabi I; the Carthaginian Law of Sacrifice, and numerous other literary documents and inscriptions of remote ages—each of these venerable witnesses is seen to offer its measure of evidence. No one testimony of and by itself can of course be expected to furnish any intense or far-reaching light. When, however, the numerous lights are conjoined and reflected on the sacred pages, they manifestly afford a new and a most important illumination. And it is precisely herein that lies the peculiar value of the present work, that it brings together from so many and such varied sources manifold and multiform points of Biblical illustration. The book is of course not the only one of its kind, but probably there is no other single volume, in English at least, that is at once so comprehensive and so quite up to date. The author has utilized the results of the most recent explorations in Bible lands; and in books of this kind, the latest has *ceteris paribus* the chance of being the best.

Over and above the special value of the work as an aid to students of the Bible, the book will interest no less the general cultured reader. It summarizes in a methodical and at the same time very lucid manner a large amount of highly interesting historical knowledge regarding Egypt, Mesopotamia, Palestine, and other Eastern lands. Not the least attractive feature of the work consists in its accounts of the history of the explorations carried on in these ancient countries. Some of the descriptions of discovery are paralleled in the history of intellectual triumph only in the stories told by Pasteur, Tyndal, or Huxley, of the quest for the origin of organic life. And as was the

case with these men of science, the interest which the reader could not help finding in their narratives was due to the fact that the narrators themselves were thoroughly at home in that field of physical science; so in the case of the present work, the writer tells the story largely from his own personal observation—supplemented, of course, as needs must be by collation with the work of other explorers and observers. For this reason is his work at once so absorbingly interesting and so richly instructive. The volume will prove an invaluable aid to the Biblical student, both lay and cleric. As a supplement to the introductory study of the Bible it will be found most serviceable in seminaries, while teachers of Bible history in high schools and colleges can draw from its pages abundant illustrative and confirmatory material.

We must not omit to mention that the volume is furnished with helpful maps and over three hundred excellent photo illustrations, and that notwithstanding its sumptuous make-up, the price of the volume is very low. The latter fact is due to the munificence of the endowment under which the volume is published.

THE PSYCHOLOGY OF THE COMMON BRANCHES. By Frank Nugent Freeman, Ph.D., Assistant Professor of Educational Psychology. The University of Chicago and Houghton, Mifflin & Company: Boston, New York, Chicago. 1916. Pp. 287.

Two extreme views prevail regarding the value of educational psychology. One is held by "the common sense" folk. These have no use for pedagogical psychics. Education they hold to be a matter for plain horse-sense. At best it is an art, not a science. The teacher should know his subject, and his innate desire to communicate what he knows, together with his good sense, if he have it (and if he have it not, he should not be teacher), will tell him how best to impart his knowledge to his pupils. The other view is that of the psychological methodist. With him, method is everything. Keep your eye on the learning-process and you'll be sure of the teaching process. Be ever alert for "apperception"; i. e. for making the proper connexion between your consciousness and that of your pupil: fasten upon genetic processes, and you'll be a Froebel, a Pestalozzi, or even a Montessori. Now between these two extreme estimates there lies the true and happy means. Hold to common sense, but transcend it. You cannot educate without it; but neither can you educate with it alone. The power to educate is a natural endowment given in larger measure to some than to others. It can and should be cultivated, but not over-cultivated. Intensive culture sometimes results in more leaves and sterile flowers than in fruits.

One of the greatest obstacles to effective teaching is that the instructor knows little or nothing of the learning process. The acquisition of knowledge has been with him quasi-spontaneous, or he has never turned round and reflected upon the mental processes whereby he has acquired what he knows. Or perhaps he lacks sympathy, or, what is hardly less unfortunate, imagination; and in neither case can he hope ever to be a successful teacher. If you want to *feel* the helplessness of a child confronting some of his school tasks, try to write with your left-hand, or with your toes; or try to read a printed page backward. When the teacher gets into the inside of a child, if he have quick instincts, he will devise means to help the little one out of its perplexities. Now, he will be able to do this all the more readily and effectively if he has himself studied "the psychology of the common branches" with the aid of a manual like the one at hand.

The book is not a treatise on systematic psychology or on pegagogy, or on the interrelations of the one with the other. It is a study of the concrete acts, states, complexes, involved in acquiring the fundamental branches of the school curriculum. The sensori-motor phenomena involved in writing, the perceptual processes called forth in reading and drawing, music, the fixing of associations demanded by spelling, imagination and memory exercised in geography and history, abstract thinking and generalization required by mathematics and physical science—these are the topics analyzed. Let it be noted, however, that the interest is not in the psychological phenomena as such, but in the acquisition of the branches themselves.

The book is meant to be a help to the teacher by making him observe the mental states involved in the pupil's processes of learning. It is empirical psychology studied and applied to the acquisition of the common branches mentioned above. As such it is admirably conceived and executed, and is deserving of all praise and commendation.

Priests are by vocation teachers of children. Not unfrequently they are called upon to teach the teachers. In so difficult a function a book of this kind will be found suggestive. Moreover, it will prove its usefulness still more if placed in the hands of teachers who will read it and apply it in the work of the school-room. It is clearly written and not unnecessarily technical.

A DIPLOMAT'S WIFE IN MEXICO. By Edith O'Shaughnessy. Illustrated. Harper & Brothers, New York. 1916. Pp. 369.

BENIGHTED MEXICO. By Randolph Wellford Smith. John Lane Co., New York. 1916. Pp. 390.

These two volumes appear at what might well be called the psychological moment. The Mexican question looms overshadowingly large on the political horizon, but very little trustworthy information by which it may be fairly judged is available. So far the public has been kept in the dark concerning the events which transpire in Mexico; the meager details that have been allowed to leak out are misleading, because incomplete and strangely colored. Nothing, therefore, could be more welcome and timely than the publication of these volumes, which purpose to present an honest and impartial survey of the state of affairs under which that unfortunate country smarts and groans. Both of the authors are eye-witnesses and speak from personal experience; they have both had exceptional opportunities for a close and direct study of the situation. For the rest they are independent one from the other in their observations, which makes the fact of their agreement on all substantial points the more valuable and impressive. The difference of viewpoint and of temperament of the two authors, as it crops out in every line, adds a corroborative weight to their testimony. With a rare unanimity and an unmistakable conviction, they regard the dealings of our government with the Mexican revolutionaries as the worst kind of bungling and as a stupid play at cross purposes, which have proved so disastrous to the deplorable republic and plunged a good-natured and harmless people into the extremes of misery and degradation.

In spite of the unpleasant topics of which it treats, the volume of Mrs. O'Shaughnessy affords delightful reading. As a literary production it ranks very high. The character sketches betray a deft and skilful touch, and the numerous pen pictures that brighten the pages are pervaded by a subtle charm; they are like exquisite little etchings that might be framed. Of many we select one, chosen for its brevity. "It is a heavenly spot. Here and there a pink belfry showed itself, its outline broken by a dead black cypress; the marvelous, indescribable hills, both near and far, swam in a strange transparency" (p. 156). Passages that are saturated with the brilliant colors of the sunny South abound and enliven the simple, graceful narrative. One turns page after page with unabated interest and growing enthusiasm. The personal note, quite appropriate in the letters of which the book is made up, and the glow of sympathy which warms and animates the diction, captivate the heart of the reader. Schooled in diplomatic

circles, the author knows how to blend frankness and sincerity with tact and reticence; herein her feminine insight stands her in good stead. Of course, being written by a woman, the book contains much vivacious small talk about the trifling things of everyday life; these parts are not the least charming and relieve the gloom of the sad events related. Harsh judgments there are none. The restraint she exercises over her pen is admirable. The chief actor in the bloody drama she characterizes in a few bold strokes. "Also Carranza, who has none of the ability of Huerta and none of his force, has had the luck to strike a convincing note with his long whiskers and generally venerable aspect. . . . Those who have watched his long career, however, say that a quiet, tireless, sleepless greed has been his motive force through life, and his strange lack of friendliness to Washington is accounted for by the fact that he really hates foreigners, any and all, who prosper in Mexico. . . . I wonder if he doesn't sometimes wonder why on earth he is so popular in Washington" (p. 19). To the policies of our government the author has this to say: "I think we have done a great wrong to these people; instead of cutting out the sores with a clean, strong knife of war and occupation, we have only put our fingers in each festering wound and inflamed it further" (p. 316). Who wishes to gain more information may read the book himself and he will not be sorry for it.

Mr. Smith is more outspoken and more vehement in his denunciations of the vacillating policies and the repeated blunders of the administration. Being an Episcopalian, his word will go a long way to convince those readers who would turn deaf ears to Catholic testimony. He speaks well of the Church and lauds the high degree of prosperity attained to under the Spanish rule and during the successful reign of Diaz. He acquits Huerta of all responsibility for the death of Madero, and is of opinion that the former would have restored peace and happiness to his country if he had been given a fair chance by the United States. His disgust for the statesmanship of our chief executive and his counselors knows no bounds. In fact, his language is somewhat unrestrained; but perhaps the circumstances justify strong language and stinging and bitter invective.

C. B.

Literary Chat.

Our materialistic age sorely needs a lever by which it may be lifted above the things of this world and brought face to face with the solemn realities of the supernatural. Nothing is more suited to give men a vivid sense of the invisible than the habitual practice of prayer; for prayer is communion with the supramundane. Prayer will save our age from its immersion in the material and widen its range of vision. In answer to this deep and imperative need of our generation, Father F. Girardey, C.SS.R., has produced an excellent little volume in which he endeavors to make the supreme art of the saints attractive to all. (*Prayer: Its Necessity, Its Power, Its Conditions.* B. Herder, St. Louis.) At this limpid source our times should take deep and long draughts, for the author himself is a master in the art which he professes to teach. Though not in the form of sermons, the volume furnishes very useful material for pulpit discourses. May it kindle in many hearts a spirit of prayerfulness and arouse a longing for the high things that cannot be perceived by carnal eyes.

The patriotism of the French Catholics shines forth brightly in the gigantic struggle that convulses the nations of Europe. If proof were necessary, there it is, that Catholic faith does not undermine loyalty to country nor weaken the allegiance to the national banner. Though unjustly persecuted and cruelly wounded in their most sacred convictions in time of peace, the French Catholics did not fail their country in the supreme hour of need. When the call to arms went forth, they rallied round the flag and fought, like lions, in the ranks. In particular, the heroism of the French clergy has been the wonder of the world. The publishing house of Bloud & Gay, Paris, is bringing out a number of volumes, setting forth the splendid deeds of valor performed by French Catholics at the front. (*L'Eveil de l'Ame française devant l'Appel aux Armes.* Par G. Ardant. *Les Catholiques au Service de la France.* Par P. Delay. *Le Clergé et la Guerre de 1914.* Par Mgr. L. Lacroix.) The perusal of these unvarnished accounts of facts will prove more thrilling and infinitely more inspiring and elevating than fiction. The Church may be proud of the genuine patriotism of her children, manifested in such noble and courageous actions.

That the spiritual needs of the French soldiers are not neglected, but generously administered to, and sometimes under very trying circumstances, is proved by M. G. de Grandmaison in a brochure bearing the title, *Les Aumoniers Militaires.* (Bloud & Gay, Paris.)

La Syrie à la France (Par P. Dudon. P. Lethielleux, Paris.) deals with the protectorate of France over the Catholics in the Orient under Mohammedan rule. The author claims the restoration of this protectorate as an historical right of the eldest daughter of the Church. His plea is strong and convincing.

Les Catholiques Allemands jadis et aujourd'hui (Par le Comte Bégouen. Bloud & Gay, Paris.) is replete with inaccuracies and gross exaggerations. It bristles with uncalled-for attacks on the activities of German Catholics. Books of this style do not make for peace and brotherly love; they reflect little credit on the Church, and had better remain unwritten; for they stir up the smoldering fires of religious hatred.

The Wanderer Printing Company of St. Paul, Minnesota, publishes a *Catholic Monthly Letter* intended to counteract the wrong impressions produced by certain war propaganda, which gives currency, even under nominally Catholic auspices, to the vilest calumnies against the Catholic party, bishops and clergy of Germany. It is of course to be remembered that patriotism necessarily views the acts of a national enemy from its own standpoint, and that therefore the national attitude in war times is susceptible of two divergent interpretations. Nevertheless there is an organized hatred which acts upon the credulity

of the populace and which frequently accepts the biased inventions of a diseased patriotism as facts. In such cases injury is often done to whole classes of people, and the fundamental precepts of Christian charity are ignored. This *Catholic Monthly Letter* aims at clearing the discussions of war rumors from this poison of unjust charges and erroneous interpretation.

Father McSorley, of the Paulist Congregation, is doing good service in the interest of religious education by his publications. His last effort is an adaptation of Professor Wedewer's text-book under the title of *A Short History of the Catholic Church.* The volume makes a suitable manual for Catholic schools. It is not too large (356 pages); the matter is well grouped and printed, and brought up to date by the addition of a number of chapters dealing with the recent development in Foreign Mission work, and the latest period of Church History in Europe and America.

An American branch of the Missionary Association of Catholic Women has been established in Milwaukee, and it is hoped it will be extended to other dioceses in the United States, as soon as its aims and methods are properly understood. The Association began its work in 1902, and has at present nearly two hundred thousand members in Europe. It enjoys the patronage of the Holy See, having a special Cardinal Protector. The membership fee is very low (25 cents per annum; perpetual membership, $25.00). It proposes to furnish aid to both foreign and poor home missions. Besides furnishing help and relieving misery, it suggests an efficient means of spreading missionary education in our Catholic homes.

The St. Louis *Pastoral-Blatt*, at the end of the present year, will complete its cycle of fifty years of instructive labor in behalf of the German-speaking clergy in America. A history of the founding and conduct of the periodical is to appear simultaneously with the celebration of its Golden Jubilee. We hope to note the occasion. Meanwhile we extend our felicitations, "Ad multos annos", to the managers of this excellent organ of pastoral literature.

Among the academic dissertations submitted as a requirement for the degree of Doctor in Philosophy at the Catholic University, a noteworthy place is to be assigned to an exposition of the *Attitude of the Catholic Church toward Witchcraft, Sorcery and Magic.* The author is Sister Antoinette Marie Pratt, of the Congregation of Notre Dame of Namur (Belgium). She became a convert to the Catholic Church at the age of eighteen, and four years later entered the order, devoting her extraordinary gifts of mind to the office of teaching. Shortly after taking her Doctorate she died. Her work suggests close research over a wide field of sources, and her analysis of the divergencies of the Catholic position in succeeding ages, together with their explanation, is satisfactory alike from historical and doctrinal aspects.

Two novels in one year, provided they be not of the stereotyped kind that resemble one the other as family likenesses, betoken a considerable fertility of invention and no slight degree of artistic skill. That is Mrs. Maria Longworth Storer's literary output for this year, bespeaking great versatility and alertness of mind; for the plot of each novel runs on different lines and introduces new features of interest.

In *Probation* Mrs. Storer gives us a problem novel, full of gripping tragedy and pulsating with human emotion, but with none of the sensationalism and salaciousness that generally characterize this species of modern story-writing. The tale is well told and moves rapidly, in spite of minor improbabilities and weaknesses in the construction of the plot. She makes her point, to prove concincingly that the un-Christian theories of the day lead to the dissolution of the family and wreck the happiness of the individual. We catch an occasional glint of Alpine splendors and breathe the fragrant air of forest and sea. The

descriptions of her heroes are a trifle rapturous; all the same, she succeeds in making us love her principal characters. La Bardi is a heroine not easily to be forgotten. (B. Herder, St. Louis.)

Her second story, *The Borodino Mystery*, is built on an elaborate hoax, the clever impersonation of a Russian prince by an English gentleman. The solution is not suspected till the moment when the author herself gives the clue. The narrative rushes on impetuously and is crowded with incidents of absorbing interest, which does not flag to the last page. The story is rich in local color, and it is as pure and balmy as the breath of early spring. We have every reason to be thankful for these clean and wholesome novels, seeing that fiction that may be unconditionally put in the hands of Catholic readers, is at a premium. (B. Herder, St. Louis.)

The Hermit and the King by Sophie Maud (B. Herder, St. Louis) is a pathetic tale, as the central and luminous figure of which appears Henry VI. The author takes certain legitimate liberties with history, but she is faithful to the higher psychological and esthetical truth. There is a quaintness and an antique flavor in the style which casts a spell over the reader. Deep shadows and bright lights face across the pages; for it was an age of powerful contrasts, of lofty virtues and fierce passions, of splendid loyalty and heroisms, offset by black and craven treachery. The hermit moves through the scenes with the placid serenity of a flitting sunbeam; one cannot but be the better for having known this sweet and lovable character. The reader will be charmed as much by the tragic intensity of the story as by the exquisite grace of its telling.

The September issue of the *Annals of the American Academy of Political and Social Science* is devoted entirely to the "New Possibilities in Education". Possibilities are, of course, necessarily based upon actualities. Hence the latter enter largely into the discussions. But possibilities go far beyond actualities. They express ideals which essentially surpass the actual order of things. And so, many of the papers have to do with projects and plans.

There are in all thirty-seven papers. Each has been prepared by a specialist in the respective field of education. In the aggregate, therefore, they may be taken to reflect both certain educational conditions prevailing in this country and the educational ideals toward which the nation is being directed and urged by its recognized leaders.

Those ideas may be generically classified under the term democratic. The Governor of Pennsylvania in a recent address to some rural folk gave utterance to this ideal when he said: "It is my hope that the time may come when the poorest child living in the meanest hovel on the remotest mountain-side in all this commonwealth may enjoy every educational advantage he is willing to improve". This aspiration includes only "the extension" of the democratic ideal, or rather a half thereof, since it embraces only the child, and not the adult members of the community. When, however, we consider "the comprehension" of that ideal, we are impressed by its fulness and wealth. Civic efficiency, home-making, parenthood, vocational aspirations, home life on the farm, rural leadership, health, play and recreation, wise use of leisure, love of reading, not to omit esthetics and morals—the securance of these are some of the outstanding features of the educational ideal.

Not the child alone but the youth likewise and the adult come under the paternal solicitude of the educating State. Consequently we find that at least a third of these articles are devoted to continuation schools, university extension, public lectures, public music, farm demonstration, home demonstration, library in city and country, home reading-circles, visual instruction, education of the immigrant, public service of college and university, and so on.

While it may be a matter for congratulation that the American people are being or are going to be supplied with such abundant facilities for acquiring knowledge, it may be questioned whether governmental paternalism is not being overworked. Should it, for instance, fall within the scope of the federal government to organize and conduct reading-circles in the homes of the people? Actually there are at the present moment over three thousand men, women, boys, and girls enrolled in national reading-circles. The National Bureau of Education issues reading courses covering the world's literary classics, history, biography, and so forth—ten in all, thus far. Test questions are sent out, and if answered satisfactorily, certificates are given, signed by the Commissioner of Education. No doubt all this contributes to the spread of knowledge and culture, but one wonders whether Uncle Samuel is not doing too much for his boys.

The government is doing so much for the dissemination of knowledge that there would seem to be little or nothing left over for individual effort. At least, it would appear that no one, man, woman, or child, athirst for instruction of any kind, need draw from any other springs than from those set flowing by the paternal State. And yet there are probably several millions of people enrolled as pupils in the correspondence schools—literally writing for a living in a very special sense. A recent issue of a popular magazine, we are told by a competent authority in the serial before us, contains the advertisements of thirty-two schools offering instruction by correspondence. The courses cover nearly every known human activity, ranging from raising poultry to training engineers. They include instruction in accounting, law, electrical engineering, meter engineering, signal engineering, wireless operating, automobile driving and repairing, lettering and designing, drawing and cartooning, drafting, advertising and selling, public speaking, watch repairing, executive management, English, and even ventriloquism. A person may be made into a traffic inspector, a detective, or a musician—all by mail.

When one considers the vast numbers that are utilizing these means of supplementing their education, one might ask why the correspondence school has not likewise been assimilated by the public system of education. The answer may be that private capital is too heavily invested in these institutions for the State either to absorb or compete with them.

The Negro Year Book for 1917, an annual encyclopedia of the Negro, has recently been issued by the Tuskegee Institute, Alabama. The compiler is Mr. Monroe N. Work. The annual is now in its fourth year and shows a steady advance both in matter and interest. There is hardly anything concerning the Negro, his history, relations, progress, or problems, that will not be found in these closely-packed pages (500). The book reflects great credit upon the authors and manifests, as does no other single work, both the progress which is being made by the colored race and the agencies whereby that progress is effected.

The Rev. B. Dieringer, organist and professor of music at the Seminary of St. Francis, and the Rev. Joseph J. Pierron, a graduate of the Ratisbon School of Church Music, have published recently a *Manual of Catholic Hymns* which bears the stamp of knowledge and discernment in a matter beset with difficulties. The book contains about seventy-five English and thirty Latin hymns, suitable for the different seasons of the year and the various ecclesiastical functions. The traditional chant of the Church is also well represented. Six Gregorian Masses (including the Pro Defunctis), a Benediction service, the Te Deum, Litanies, and the complete Vespers of the Blessed Virgin, make up this section. The accompaniments are issued separately and are so arranged that they may be performed on the manual alone, without using the pedals. An appendix contains prayers for Mass, Confession and Communion, etc.

To gather together a hundred hymns which fulfil the requirements exacted

by good taste, both literary and musical, and which at the same time are of such a character as to appeal to all classes, is no small task. In the present case the compilers have been in the main successful. The great bulk of the matter is simple in character, serious in form and content, well adapted to congregational use, and sufficiently attractive from the musical point of view to please those whose taste has not been vitiated by bad training. (Benziger Bros.)

A very attractively printed and illustrated little paper-bound volume—in quarto but slender format—bears the superscription *An Alphabet of Irish Saints*. It is similar to the well-known *Alphabet of Saints* which the late Monsignor Benson and three of his friends composed a few years ago. But, besides serving to make children acquainted, through rhyme and picture, with the great historic heroes of holiness, it is meant to win them to the cultivation of the art of painting. The outline illustrations are intended to be painted in by the children, among whom a prize competition is to be organized. The conditions of the contest are given within the front cover. The sketches are eminently clever and suggestive. The rhymes, prettily printed in English and Celtic, are by no means models, though doubtless they serve their purpose. The whole design with its beautiful typographical reproductions is highly commendable. It should be widely circulated and encouraged among the children of the Gael. (P. J. Kenedy and Sons, New York, are the publishers in America; The Dundalgan Press in Ireland.)

The Catholic Alumni Sodality of the Gesù, Philadelphia, has recently issued in a highly commendable format a Catalogue of Catholic Books in the Central Branch of the Free Public Library of Philadelphia. The little volume was compiled primarily in order to attract "book lovers to the perusal of the works of Catholic writers". While subserving this aim the catalogue is instructive in several other respects. In the first place it proves that a very fair representation of what may broadly be called Catholic literature can be found in a free library—the catalogue contains almost two hundred pages and many more than two thousand titles. Indirectly therefore it shows that not every public librarian is unwilling to provide Catholic reading matter. Again, it proves what Catholics can do in this respect guided by intelligent zeal. Lastly, it suggests that if there are not more Catholic books in the public libraries the reason is either that Catholics do not bestir themselves to get them there or, when the books are there, to have them used.

Some time ago a worthy pastor, on the report of one of his flock, complained personally to the public librarian of his city that Catholic books were inadequately represented in the free library. The man of many books, having listened patiently to the complaint, summoned a clerk and asked to have a certain catalogue brought to him. Handing this to the priest, he said: "Father, what would you think if such books as these were on our shelves?" The priest glanced over the list and returning it replied: "Why, that would be splendid." "Well, Father," rejoined the librarian, "all those books are there." The legend does not describe the feelings of the plaintiff. Nor need it. *Verbum sat!*

It may be worth observing here that similar catalogues of Catholic books in public libraries have been compiled for other cities besides Philadelphia. Baltimore, Cleveland, Pittsburgh are thus provided, probably other centres. It is to be hoped that the good example will be followed still more widely.

Books Received.

SCRIPTURAL.

THE NEW TESTAMENT. (*The Westminster Version of the Sacred Scriptures.* Edited by the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J.) Vol. I, Part II: The Gospel according to St. Mark. By the Rev. Joseph Dean, D.D., Ph.D., Professor of Sacred Scripture, St. Joseph's Diocesan College, Upholland. 1916. Pp. xviii—84. Vol. III, Part I: The Epistles to the Thessalonians. By the Rev. Cuthbert Lattey, S.J. 1913. Pp. xxi—21. Part II: The First Epistle to the Corinthians. By the Rev. Cuthbert Lattey, S.J. 1914. Pp. xx—72. Vol. IV, Part III: The Apocalypse of St. John. By the Rev. Francis Gigot, S.T.D., Professor of Sacred Scripture, Yonkers, New York. 1915. Pp. xxiv—54. Longmans, Green & Co., London and New York. Price each 1/6 *net.*

ARCHAEOLOGY AND THE BIBLE. By George A. Barton, Ph.D., LL.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College; Sometime Director of the American School of Oriental Research in Jerusalem. Green Fund. Book No. 17. Part I: The Bible Lands, their Exploration, and the Resultant Light on the Bible and History. Part II: Translations of Ancient Documents which confirm or illuminate the Bible. American Sunday-School Union. Pp. xiii—461, with 113 pages of plates. Price, $2.00; $2.25 *postpaid.*

THE DATE OF THE EXODUS. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law. Reprint from *Bibliotheca Sacra,* July, 1916. Bibliotheca Sacra Co., Oberlin, Ohio. 1916. Pp. 28. Price, $0.25.

THEOLOGICAL AND DEVOTIONAL.

PRAYER: ITS NECESSITY, ITS POWER, ITS CONDITIONS. By the Rev. Ferreol Girardey, C.SS.R. With Preface of the Very Rev. Thomas P. Brown, C.SS.R., Provincial of the St. Louis Province. B. Herder, St. Louis and London. 1915. Pp. 210. Price, $1.00.

AN ALPHABET OF IRISH SAINTS. Introduction by C. D. English Foreword by Sir Henry Bellingham. Irish Foreword by Douglas Hyde. English Rhymes by Charlotte Dease. Irish Rhymes by "Torna". Illustrations by Lucas Rooney. P. J. Kenedy & Sons, New York. 1916. Pp. 48. Price, $0.40 *net.*

LUMEN VITAE. L'Espérance du Salut au Début de l'Ère Chrétienne. Par Adhémar d'Alès, Professeur à l'Institut Catholique de Paris. Gabriel Beauchesne, Paris. 1916. Pp. 283. Prix, 3 *fr.* 50; 3 *fr.* 75 *franco.*

VOICES OF THE VALLEY. Compiled by F. McKay, compiler of *The Heights of Contemplation, Leaves of Gold,* etc. P. J. Kenedy & Sons, New York. 1916. Pp. 226. Price, $0.75 *net.*

THE BOOK OF THE JUNIOR SODALISTS OF OUR LADY. A Manual for the Sodality of Our Lady and St. Aloysius, the Sodality of Our Lady and the Holy Angels and all Junior Sodalities in Schools and Elsewhere. Compiled and arranged by Father Elder Mullan, S.J. P. J. Kenedy & Sons, New York. 1916. Pp. xiii—461. Price, $0.50 *postpaid.*

PHILOSOPHICAL.

PRINCIPLES OF CONSTITUTIONAL GOVERNMENT. By Frank J. Goodnow, LL.D., President Johns Hopkins University. Harper & Brothers, New York and London. 1916. Pp. 396. Price, $2.00 *net.*

THE TRUTH ABOUT CHRISTIAN SCIENCE. By George M. Searle, of the Paulist Fathers. The Paulist Press, New York. 1916. Pp. xi—305. Price, $1.25 *net.*

ARE CATHOLICS INTOLERANT? By Peter Finlay, S.J. HEMOLYSIS AND DESCENT. By Richard H. Tierney, S.J. (*The Catholic Mind.* Vol. XIV, No. 13. 8 July, 1916.) The America Press, New York. Pp. 24. Price, $0.05; $1.00 a year.

A HISTORY OF POLITICAL ECONOMY. By John Kells Ingram, LL.D., Fellow of Trinity College, Dublin. New and enlarged edition with a Supplementary Chapter by William A. Scott, LL.D., Professor of Political Economy, University of Wisconsin, and an Introduction by Richard T. Ely, LL.D., Professor of Political Economy, University of Wisconsin. A. & C. Black, London; The Macmillan Co., New York. 1915. Pp. xix—315. Price, $1.75.

THE ATTITUDE OF THE CATHOLIC CHURCH TOWARD WITCHCRAFT AND THE ALLIED PRACTICES OF SORCERY AND MAGIC. By Sister Antoinette Marie, A.M., of the Sisters of Notre Dame, Namur, Belgium. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America, in partial fulfilment of the requirements for the Degree of Doctor of Philosophy. Washington, D. C. 1915. Pp. 138.

BENIGHTED MEXICO. By Randolph Wellford Smith. John Lane & Co., New York; John Lane, The Bodley Head, London. 1916. Pp. 390. Price, $1.50 *net.*

REPRINT OF COMMUNICATION ADDRESSED TO PRESIDENT CLEVELAND IN 1896, ON THE SUBJECT OF ARMENIAN COMPLICATIONS. By John C. Havemeyer, Yonkers, New York. Reproduced recently by the *New York Times*, as of vital interest in the present crisis of our national life. Pp. 12.

THE COMMERCE OF LOUISIANA DURING THE FRENCH REGIME, 1699-1763. By N. M. Miller Surrey, Ph.D. (Vol. LXXI, No. 1, of Studies in *History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Columbia University and Longmans, Green & Co., New York; P. S. King & Son, London. 1916. Pp. 476. Price, $4.00.

VOCATIONAL PSYCHOLOGY. Its Problems and Methods. By H. L. Hollingworth, Associate Professor of Psychology, Columbia University. With a Chapter on "The Vocational Aptitudes of Women" by Leta Stetter Hollingworth, Ph.D., Clinical Psychologist, Bellevue Hospital, New York City. (*The Conduct of Mind Series.* Edited by Joseph Jastrow.) D. Appleton & Co., New York and London. 1916. Pp. xviii—308. Price, $2.00 *net.*

HISTORICAL.

A SHORT HISTORY OF THE CATHOLIC CHURCH. By Hermann Wedewer, Professor at the Royal Gymnasium of Wiesbaden, and Joseph McSorley, of the Paulist Fathers. B. Herder, St. Louis and London. 1916. Pp. 357. Price, $1.00.

GERMAN CULTURE, CATHOLICISM AND THE WORLD WAR. A Defense against the book *La Guerre Allemande et le Catholicisme.* Published by George Pfeilschifter, Professor of Theology at the University of Freiburg im Breisgau. In conjunction with G. Briefs, G. J. Ebers, M. Von Faulhaber, H. Finke, H. Von Grauert, K. Hoeber, F. X. Kiefl, A. Knoepfler, P. Lippert, J. Mausbach, A. Meister, K. Muth, A. Pieper, H. Platz, J. Sauer, F. Sawicki, J. Schmidlin, H. Schroers, W. B. Switalski. Authorized American edition. Wanderer Printing Co., St. Paul, Minn. 1916. Pp. 448. Price, $0.75.

L'AME DE LA FRANCE À REIMS. Discours prononcé en la basilique de Sainte-Clotilde le 30 Septembre 1914. Par Mgr. Baudrillart, Recteur de l'Institut Catholique de Paris. Gabriel Beauchesne, Paris. 1915. Pp. 24. Prix, 0 *fr.* 75.

ARRAS SOUS LES OBUS. Par M. l'Abbé E. Foulon, Professeur à l'Institution Saint-Joseph d'Arras. Préface de Mgr. Lobbedey, Évêque d'Arras. 100 photographies. (Publication du Comité Catholique de Propagande Française à l'Étranger.) Bloud & Gay, Paris. 1916. Pp. viii—124. Prix, 3 *fr.* 50.

LA LOURDES DU NORD, NOTRE-DAME DE BREBIÈRES. Par René le Cholleux. Publication du Comité Catholique de Propagande Française à l'Étranger. Bloud & Gay, Paris. Pp. 40.

"PAGES ACTUELLES," 1914-1916. No. 10. *La Cathédrale de Reims.* Par Émile Mâle. Pp. 39.—No. 34. *Les Catholiques Allemands jadis et aujourd'hui.* Quelques Précédents au Cas du Cardinal Mercier. Par le Comte Bégouen. Pp. 48.—No. 47. *Les Aumôniers Militaires.* Par M. Geoffroy de Grandmaison. Pp. 64. Bloud & Gay, Paris. 1916. Prix, 0 *fr.* 60 par volume.

LE CLERGÉ ET LA GUERRE DE 1914. Par Mgr. L. Lacroix, Ancien Évêque de Tarentaise, Professeur à la Sorbonne. III. *Le Clergé et l'Union Nationale.* VIII. *La Grande Pitié de Reims.* XI. *Le Clergé des Diocèses Envahis.* XII. *Une Paroisse Champenoise sous la Botte Allemande.* Bloud & Gay, Paris. 1915. Pp. 24 par volume. Prix, 0 *fr.* 40 par volume.

MISCELLANEOUS.

THE HERMIT AND THE KING. A Fulfilment of Mgr. Robert Hugh Benson's Prophecy of Richard Raynal. By Sophie Maude. B. Herder, St. Louis; R. & T. Washbourne, London. 1916. Pp. xi—260. Price, $0.75.

THE BORODINO MYSTERY. By Maria Longworth Storer, author of *Christopher Leighton*, etc. B. Herder, St. Louis and London. Pp. 258. Price, $1.00.

GUIDE TO POSTULANTS FOR THE ABBEY OF OUR LADY OF GETHSEMANI (Kentucky) of the Order of Reformed Cistercians, commonly called "Trappists". Abbey of Gethsemani, Trappist P. O., Kentucky. 1916. Pp. 32. Price, $0.25 *postpaid.*

YEAR BOOK OF THE CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE. 1916. Carnegie Endowment for International Peace, 2 Jackson Place, Washington, D. C. Pp. xvii—204.

NEGRO YEAR BOOK. An Annual Encyclopedia of the Negro, 1916–1917. Monroe N. Work, in charge of Division of Records and Research, Tuskegee Normal and Industrial Institute, Editor. Negro Year Book Publishing Co., Tuskegee Institute, Alabama. Pp. x—488. Price, $0.35 *postpaid.*

FAMILIENFREUND. Kathol. Wegweiser für das Jahr 1917. German Literary Society (B. Herder), St. Louis. Pp. 112. Price, $0.25.

FOURTH READER. By a Sister of St. Joseph, author of the *Ideal Sound Exemplifier, the Ideal Catholic Primer*, etc. (*The Ideal Catholic Readers.*) The Macmillan Co., New York. 1916. Pp. 288. Price, $0.45.